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THE LUTHERAN COMMENTARY

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Annotations ON THE EPISTLES TO TIMOTHY, TITUS AND THE HEBREWS

BY

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LIST OF ABBREVIATIONS.

Aor.....	Aorist tense.
A. V.....	Authorized Version.
Being.....	Beigel.
Bib. Comm.....	Bible (Speaker's) Commentary.
Calv.....	Calvin.
Chrys.....	Chrysostom.
Del.....	Delitzsch.
DeW.....	DeWette.
Dou.....	Douai Version.
Ebr.....	Ebrard.
Ellic.....	Ellicott.
FF.....	Church Fathers.
Fut.....	Future tense.
Gen.....	Genitive case.
Heb.....	Hebrew.
Holtzh.....	Holtzheuer.
Huth.....	Huther.
Ind.....	Indicative Mood.
Imp.....	Imperative Mood.
Lit.....	Literally.
Luth.....	Luther.
LXX	Septuagint Version.
Mid.....	Middle voice.
N. T.....	New Testament.
O. T.....	Old Testament.
Perf.....	Perfect tense.
Poss.....	Possessive case.
Pres.....	Present tense.
Rev.....	Revised Version.
Sc.....	Scilicet, <i>to-wit</i> .
SS.....	The Scriptures.
Thay.....	Thayer.
Theoph.....	Theophylact.
V. O.....	Van Oostersee.
Von Hoff.....	Von Hoffman.
Von Sod.....	Von Soden.
Vulg.....	Vulgate Version.
Westc.....	Westcott.
Wies.....	Wiesinger.

P R E F A C E.

THE preparation of this volume has been guided by the twofold aim to ascertain the true sense of the original and to give to it an adequate expression in our own tongue. Acquainted with some of the masters who have traversed the same ground, I have extensively availed myself of their labors, using, as is to be noticed, in many cases their very language.

Mindful of the Lutheran impress which this Commentary is to bear, I freely acknowledge that to this end my indebtedness to Lutherans, pre-eminently Huther and Delitzsch, is no greater than my obligations to the Anglicans Ellicott and Westcott and to the Reformed Van Oostersee and Ebrard.

The limitations prescribed for the general work have given this volume a character somewhat different from that which I should have preferred, yet I cherish the hope that, if it be consulted as a help in the study of that portion of Scripture covered by it, it may prove of service to many. If it be used as a substitute for the inspired word, an evil not uncommon with such a work, it were better if it had never been written.

E. J. W.

GETTYSBURG, February, 1897.

INTRODUCTION TO THE PASTORAL EPISTLES.

THE Epistles to Timothy and Titus are entitled Pastoral Epistles because they give instructions to those superintendents of churches to guide them in their pastoral ministrations. They contain, however, especially 2 Timothy, matter which is altogether personal.

The Pauline authorship of all three was never questioned from the time of Tatian, 160 A. D., until within the present century. Since then this authorship of each has been strenuously attacked. While the critics assail each other quite as much as they do the genuineness respectively of each epistle, some holding one, some another, some all of them, to be un-Pauline, it is now generally conceded that they form an “inseparable triplex,” the genuineness of all three standing or falling together.

THE DIFFICULTIES

respecting authorship may be grouped under three heads:

I. The development, both of ecclesiastical organization and of the heresies antagonized, is in advance of the apostolic age. The reference to bishops and deacons indicates a considerable hierarchical development, such as was unknown to the first century. So it is claimed, like-

wise, that the errorists condemned correspond with those who appeared in the second century.

The first objection is answered by the fact that the epistles do not contain a trace of the episcopal system which obtained in the second century. They use the term "bishop" in a sense altogether different from its later import, and so far from postulating a complete hierarchical system they represent the simplest, rudest form of church organization, just what was characteristic of apostolic times. They were indeed written "because as yet there was no definite well-understood church-organization." Respecting the second point, it must be admitted that certain allusions in the three epistles point to errors which emerged in the post-apostolic age, but it is equally obvious that the germs of such errors existed long before their full growth. The heresies of the second century did not, as by spontaneous generation, suddenly spring from the ground in a fully matured form. Their seeds can be traced at a very early period. Schaff says, "Gnosticism, like modern rationalism, had a growth of a hundred years before it came to full maturity." Even apart from supernatural aid, Paul must have possessed sufficient foresight and penetration to discern in the rudimentary forms of error the baneful harvest that was sure to come.

II. Peculiarities of style and even of content are in marked contrast with the acknowledged Pauline Epistles. These variations have been greatly exaggerated, and, it will be confessed, much depends here upon the subjective taste of the critic. No test of literature is so uncertain and illusory as that of language and style. Under changed circumstances writers change their forms of thought and modes of expression. The force of this objection may be estimated by the contradictions of those

who make it. Schleiermacher and Neander find 2 Timothy and Titus quite Pauline in thought, logical treatment and general style, but not 1 Timothy. De-Wette, on the other hand, who, with Baur, accepts the Pauline authorship of neither, charges the want of sense and connection discovered by Schleiermacher to his own imperfect acquaintance with the style. There is certainly not sufficient contrast with the composition and subject-matter of his other epistles to disprove Paul's authorship of these three.

III. The impossibility of historically fitting the date of these Epistles into the period of Paul's life covered by the Acts. The personal notices cannot be made to coincide with the well-known data concerning the Apostle. But the salient point of this difficulty is due to the assumption that Paul never came forth from his Roman imprisonment with which the Acts close. For this there is no warrant. The Acts do not claim to give a complete biography of Paul. And apart from these Epistles there are good grounds for the hypothesis of Paul's acquittal, his resumption of missionary labors and a second imprisonment, evidences which though not positive are conclusive to notable critics who reject the genuineness of the Pastoral Epistles. This hypothesis strongly corroborated by internal evidences, removes all difficulties and fixes the date of 1 Timothy and Titus after the first imprisonment, and 2 Timothy during a second imprisonment.

GENUINENESS.

While those who impugn the Pauline authorship admit that they have no positive evidence of a later authorship, we have ample positive proofs of the apostolic origin of these Epistles which no critical doubts suffice to overturn.

They are found in the Peshito and in the Canon of Muratori, both dating from the second century. Eusebius catalogues them among unquestioned Pauline productions. We have apparent citations from them or references to them in the earliest Fathers, showing as much familiarity with them as with Paul's other epistles. In fact, no other portion of the N. T. is better attested externally, and "there are in fact no external grounds for doubting their genuineness." Their very early date is also proved internally by the synonymous use of bishop and presbyter, and by the mention of twenty-two different names in the three Epistles. Since DeWette proposes A. D. 90 as the date of their composition, these persons, or at all events their friends, would certainly have exposed such an alleged forgery.

There may be difficulties in proving Pauline authorship, but there are immensely greater difficulties confronting the hypothesis of a forger producing at a later period three such epistles, and palming off his own work as that of the great Apostle's.

OCCASION FOR THESE EPISTLES.

The design of 1 Timothy is well stated by McClintock and Strong to be "partly to instruct Timothy in the duties of that office with which he had been intrusted; partly to supply him with credentials to the churches which he might visit; and partly to furnish through him guidance to the churches themselves." The Epistle to Titus has the same general character. 2 Timothy was obviously written for the purpose of encouraging Timothy to faithfulness alike in the Christian life and in his official calling, and conveying also the Apostle's desire for his presence with him as early as practicable.

ANNOTATIONS
ON THE
FIRST EPISTLE TO TIMOTHY
BY
EDMUND J. WOLF

CHAPTER I.

1, 2. Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

Paul . . . Christ Jesus. (Cf. 2 Cor. i.; Eph. i.; Col. i.; Philem.) Solemn official title for an official document. There are slight variations in the superscriptions of Paul's epistles. **The commandment.** (Tit. i. 3; Rom. xvi. 26.)

Instead of this 1 Cor., 2 Cor., Eph., Col., 2 Tim., have "by the will of God." The commandment is the result and expression of the will. Paul is conscious of the apostolate having been enjoined upon him, and he refers to the particulars of his call in order to enforce his admonitions by incontrovertible divine authority.

God our Saviour. In the pastoral epistles and in O. T. "Saviour" is applied to God, whose infinite love ordained salvation through His Son (ii. 3; iv. 10; Tit. i. 3; ii. 10; iii. 4; cf. Is. xlvi.; xv. 21; xii. 2). Elsewhere in N. T. it generally characterizes Christ (Eph. v. 23; Phil. iii. 20). To "God our Saviour" corresponds **Christ Jesus our hope**, "one of those rich expressions which lose their power and beauty in any paraphrase" (Col. i. 27; Eph. ii. 14; John xi. 25). "Christ Jesus" is both the foundation and the object of our hope, its living centre and its essence. In and through Him is realized the Christian hope of salvation. **True child in faith**, or in the faith (1 Cor. iv. 14-17; Gal.

iv. 19). Paul was the father of those who through his preaching had been regenerated by the Holy Ghost. So Timothy may have become a believer through Paul, but there are no direct proofs of this, since Timothy was a disciple when Paul met him at Lystra (Act xvi. 1). That he was a pupil of Paul and tenderly endeared to him as a trusty companion, is well known, and Paul may simply emphasize the bond by which Timothy is united to him so as to strengthen his authority. "True," *versus* the false teachers, expresses the genuineness and reality of the relation which subsisted between them, not in the flesh, but in the faith, in the spiritual life (Tit. i. 4). **Grace, mercy, peace.** Excepting in the pastoral epistles and 2 John 3, this form of salutation does not occur. See 1 and 2 Cor., Gal., Eph., etc. (Cf. however, Gal. vi. 16; Jud. 2; 2 Cor. xiii. 14.) This intercessory prayer is wont to name only grace and peace, or love, but **mercy** fills the Apostle's mind through this entire epistle, breathing doubtless his affectionate personal interest in Timothy. Some find but one gift in the threefold expression, with this difference: Grace points principally to its origin, mercy to its impelling cause, peace to its essence. V. O. calls "grace the highest good for the guilty, mercy for the suffering, and peace for the struggling disciple of the Lord." He recognizes in this threefold chord "all the spiritual gifts which the Christian should ask for himself and his brethren." **From God . . . our Lord.** All gracious gifts flow from Christ Jesus as they do from God the Father. The well-spring pours the water of life through the stream. **Christ** is the official title, **Jesus**, the name of the historic person.

3. 4. As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different

doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a dispensation of God which is in faith; *so do I now.*

An imperfect sentence, which leaves the conclusive clause to be supplied. Some find it given in 5, or 12, or 18, or 19. Others add after "Macedonia" "so do." Others, like the text: "So do I now also," making the apodosis similar in form and substance to the protasis. Paul had already, before leaving Ephesus, requested Timothy to tarry there in the interests of the Church, and he now proceeds anew in the same line (cf. ii. 1) to admonish him of the design of his being left at Ephesus, namely, to counteract the teachers who were producing strife and not promoting Christian living. In Tit. i. 5, as here, omitting the usual expression of thanksgiving, Paul begins with a reminder of a previous commission to the person addressed, and of the purpose of the epistle to give further directions for its execution. **Exhorted¹ thee.** The friendly spirit of Paul does not command his helpers (2 Cor. viii. 6; ix. 5; xii. 18). The exception (Tit. i. 5) "was probably suggested by the specific instructions which follow the general order." **When . . . into Macedonia.** ELLIC.: "There is confessedly great difficulty in harmonizing this historical notice with those contained in the Acts." So grave are the objections to other hypotheses that numerous expositors place this journey after Paul's first imprisonment at Rome, consequently beyond the period covered by the Acts. **That . . . charge,** forbid, a stronger word than exhort (1 Cor. vii. 10; xi. 17; 2 Thess. iii. 4, 6, 10, 12), a term that carries with it authority. **Certain men,** indefinite. (Cf. 6, 19; iv. 1; v. 15; 2 Tim. ii. 18.) Timothy knew well

¹ παρακαλῶ is used by Paul above fifty times, and with divers shades of meaning.

enough who they were. They had hardly become a distinct school or a numerous organized party. He was to enjoin them strenuously and emphatically **not to teach a different doctrine**¹ than that which the Apostle had delivered to them. This was the purpose both of Timothy's remaining at Ephesus and of Paul's dictating this letter. Timothy was not only to interdict deviations from Gospel teaching, but also the embracing of **fables and endless genealogies.**² Some take this as synonymous with the foregoing clause, showing in what the "different doctrine" consisted. **Fables**, lit. myths (iv. 7; 2 Tim. iv. 4; Tit. i. 14), a term commonly used for false representations concerning the deity. By some allegorical interpretations of the law are understood, or traditional additions to it, or divine mysteries handed down through the elders. The reference of these myths to the Gnostic orders of *Æons*, the germs of which must have existed very early, Ellicott repudiates on the ground that in Tit. i. 14 the myths are called "Jewish," and in Tit. iii. 9 the "genealogies" are connected with strifes about the law, indicating that the reference here must also be to something purely Jewish, while the Gnostic emanation theory had a heathen origin. Hence: "Rabbinical fables and fabrications whether in history or doctrine." He admits, however, that these "wilder speculations" were very probably combined with the genealogies. The latter are generally understood as more precisely defining the myths. The Gnostic genealogies, it is well known, were interminable, having no natural or necessary conclusion. **The which . . . in faith**, lit.: inasmuch as

¹ ἔτεροδιδασκαλῶν, vi. 3. V. O.: "indicates the strange elements that may mingle with the teaching of the Gospel, and easily assume a character hostile to it." Acts xx. 29; Heb. xiii. 9; 2 Cor. xi. 4; Gal. i. 6.

² προσέχειν, iv. 1; Tit. i. 14; Acts i. 16, includes the sense of approval.

they minister. The objection to “a different doctrine,” etc., is not that it is fundamentally opposed to the gospel, but that it supplies material for controversy rather than a saving knowledge of the economy of grace. These “myths” give occasion to useless and foolish questionings (vi. 4; Tit. iii. 9), are productive only of contention and strife, and therefore essentially hostile to pure doctrine. They exercise the understanding, but have nothing for the heart. It is the teachers of such things that Timothy is to interdict. They do not set forth **a dispensation of God**, “the scheme of salvation designed by God,” which is specifically the office of a Christian preacher (Eph. i. 10; iii. 2; Col. i. 25). **In faith.** Abstruse questions have no bearing upon faith, but the divine dispensation of grace is principally directed to faith as its sphere of action; faith, which is nothing less than the living surrender of the mind to this saving dispensation.

5-11. But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: from which things some having swerved have turned aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. But we know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; according to the Gospel of the glory of the blessed God, which was committed to my trust.

But the end . . . unfeigned. In adversative relation to 4, in direct contrast with the upshot of the myths, etc., the Gospel is essentially a practical matter, aimed at a man’s life, designed to promote love, conscientiousness and genuine faith. **The charge,**¹ the practical teaching

¹ παραγγελία iv. 11; v. 7; vi. 13, 17.

versus the speculative myths, “doctrine in a preceptive form.” THAY.: “the Christian doctrine relative to right living.” The Gospel requires of its subjects a certain walk. This is its **end**, intent and scope (Rom. x. 4). Its ultimate aim, its one requirement, is love, which is the fulfilling of the law, and which is the outflow from **a pure heart**, and **a good conscience** and **faith unfeigned**. How sadly the errorists have deviated from this single and lofty aim! How different the fruit of their fables from the object of the economy of faith! (2 Tim. ii. 23.) **Love** here, as always in the N. T. when the specific object is not indicated, is the love to one’s neighbor. Its source is now portrayed. In contrast with the questionings which occupy only the intellect, love, the bond of perfectness, the end of “the charge,” issues from the heart, the innermost centre of man, the seat of his affections, thoughts and spiritual activities. (Luke x. 27; Matt. xxii. 37). And it is the effect of the Gospel to make this inward spring **pure** from all selfish and evil desires (1 Pet. i. 22; 1 Cor. xiii. 5). Love springs, however, not only from a pure heart, but also from **a good conscience** (19; 1 Pet. iii. 16; Heb. xiii. 18; cf. 1 Tim. iii. 9; 2 Tim. i. 3). CREM.: “A conscience troubled with no guilt, as well as a conscience freed from guilt.” A “pure heart” has experienced purification, a good conscience knows the love of God and has thereby been moved to show love to others. Love really flows, therefore, from a good conscience, “the consciousness of inward harmony with God.” **Faith**, “though last in the enumeration, is really first in point of origin” (ELLIC.). As it purifies the heart (Acts xv. 9; 1 Pet. i. 22), so it also effects a good conscience. The interblending and interaction of faith, conscience and the heart, exhibit the organic character of Christianity. **Unfeigned**. (2 Tim. i. 5; Rom. xii. 9.)

There may be a hint at the pretended faith of the false teachers, as well as at their evil conscience in leading men away from the love which marks the Christian life (19; iv. 2).

At all events 5 “ forms an easy and natural transition to 6 f., where the errors of the false teachers are more particularly specified ” (ELLIC.). **From which things**, the three Christian virtues just named, from which brotherly love emanates. Having failed of these qualities which make for the proper goal of evangelical teaching, **having swerved**,¹ strayed from the original course directed toward the right end, the result is that some² have **turned aside** to a false aim. The end reached by this change of direction is **vain talking**, hollow speech, meaningless verbiage, which contributes nothing to the kindling of love. How would-be spiritual guides fail of the true end of all preaching, especially by a false view of the law and an unevangelical application of it ! Such misuse of the Mosaic law weakens and perverts the Gospel. Hence Paul’s never-flagging opposition to legalism as in irreconcilable conflict with Christian truth and freedom. **Desiring to be.** This defines more exactly the character of those who have got away from the right course. They sought to interpret and apply the law like veritable Jewish doctors, proceeding to the length of imposing arbitrary commands (Tit. iii. 9). These errorists are the same as those occupied with “ fables,” etc., 4, not the well-known Judaizers towards whom Paul directed much greater severity. They were doubtless also still within the fold. ELLIC.: “the Mosaic law was clearly used by the false teachers on grounds essentially differing from those taken up by the Judaists, and in a way which betrayed their thorough ignorance of its principles.”

¹ ἀστοχῆσιν, vi. 21; 2 Tim. ii. 8.

² τυρεγ, τυσὶν, 3.

Though they understand neither. Their qualifications are in sharp contrast with their assumptions and their solemn asseverations. Their ignorance stands out on two points: **what** and **whereof** refer to different subjects, the former to their own opinions, vagaries, which they harp, the latter to the objective basis or material concerning which they made their confident affirmations.¹ Their own utterances they do not understand, still less the essence and purpose of the law, regarding which their assertions are so positive. Hence the Apostle proceeds (8 ff.) to state the true object of **the law**. The entire Mosaic law, or O. T. dispensation, is always to be understood, where Paul speaks of the law in general. It is **good**, provided **a man use it lawfully**,² i. e. in accordance with its design, which design is expressed in 8 and 9. **We know** (Rom. iii. 19; vii. 14; viii. 28), is not a contradiction but an admission of what the errorists claim for the law, but with a limitation—a right use of it. All good things are liable to abuse. And the usefulness and intrinsic excellence of the law are not annulled by the improper use to which men apply it. **If a man**, i. e. a teacher. The subject is not conformity to the requirements of the law, but the legitimate use of it in public teaching, its treatment agreeably to its nature and intent. The law was not designed for the development of moral perfection, for which the errorists doubtless pretended to use it,—Christian character has its spontaneous and free growth under grace, not under the law—it is **not made** (ordained) **for a righteous man**, any competent teacher who desires to use it rightly may be assumed **as knowing³ this, but for the lawless and unruly.** The legitimate application of the law is to this

¹ διαβεβαιω̄ματ, Tit. iii. 8.

² νόμος, νομίμως.

³ εἰδὼς, considering, goes with τις.

class, not to Christians. Here lay the mistake of those false teachers, who undoubtedly supplemented the Gospel with legal requirements, using the law as an instrument for promoting the righteousness of believers. **Law** without the article like **a righteous man** may be taken in a general sense. What is predicated of it is true of every code. Its restraints and penalties are not enacted for him who from principle conforms to the right. However, the mention of "the Gospel," 11, as well as the context, seems to require "a righteous man" ==one justified by grace. "A righteous man" in the abstract is one who is moral, agreeably to the requirements of the law in contrast with "the lawless and unruly," but in reality no flesh is justified by the works of the law (Gal. iii. 10; Rom. vi. 14), and, therefore, strictly speaking "a righteous man" is one made righteous by faith. Not for such (Rom. vi. 14; Gal. v. 18), but for the very opposite class is law provided, not to bring the converted to greater perfection than is practicable with the Gospel alone, but to control and to punish the unconverted, the impious, the abandoned. Evil-doers are the proper subjects of law, and a graphic and revolting enumeration of these follows, first in their general features, then in an exhibit of the special characteristics of the vilest types, so as to expose the absurdity of binding on the regenerate the law ordained for the very worst elements of society. The general types are first presented in pairs, "for the purpose of strengthening in each case the same idea." **The lawless¹ and unruly** come fittingly first, since they express the most direct opposition to the law, the former implying more a passive, utter disregard of law, the latter a more active violation of it, a refractory refusal to submit to law (Tit. i. 6, 10).

¹ νόμος, ἀνόμοι, 1 Cor. ix. 21; Rom. ii. 14; Luke xxii. 37; Tit. ii. 14.

The ungodly and sinners=godless and gross sinners. While the first brace points to violation of law in general, the second refers more directly to the hostile attitude toward God. The two epithets are synonymous and are connected elsewhere (1 Pet. iv. 18; Prov. xi. 13), the former signifying not only to be without fear of God, but also "to practise the opposite of what the fear of God demands," to act impiously, to be a defiant transgressor. (Cf. Rom. iv. 5 ; v. 6; Tit. ii. 12.) **The unholy and profane**, also synonyms (2 Tim. iii. 2; Heb. xii. 16), denoting a want of inner purity, opposition to what is holy. Both the first and second conceptions are blended in the third, the irreligious and profane "being alike despisers of the Holy God and His holy law" (V. O.). Paul proceeds to give in detail certain specimens of these general classes who are the objects of law, employing again strong terms expressive of extreme moral turpitude. While those three pairs of wickedness represent especially men's hatred of God as shown by their opposition to His law, their destitution of His fear, and their absolute disdain of Him, those now characterized represent men's wicked relation to their fellow-men. The order of the second table of the law is evidently kept in mind. **For murderers . . .** "Smiters of father and mother" is a better rendering, those who grossly abuse their parents (Exod. xxi. 15; Lev. xx. 9), violating the first command with promise. **Manslayers**, those who violate the Fifth Commandment; **for fornicators . . . with men**, those guilty of violating the Sixth Commandment, the former with females, the latter with males (Rom. i. 27; 1 Cor. vi. 9), natural and unnatural crime; **for manstealers**, kidnappers. ELLIC.: "a repulsive and exaggerated violation of the Eighth (seventh) Commandment," a crime common among the Greeks who stole

children to sell them, but especially forbidden by the Mosaic law (Exod. xxi. 16; Deut. xxiv. 7), and punished with death. **For liars, for false swearers** (perjurers), those who by violence to the truth break the Eighth Commandment, the former by speaking falsehood, the latter by either violating an oath or deliberately taking a false oath (Lev. xix. 12). After an enumeration of the basest vices and crimes, apparently exhausting the compass of human wickedness, yet realizing that all forms of sin had not been specified, Paul adds, **and if there be any other thing contrary to the sound doctrine**, a thrust at the errorists who, by teaching "a different doctrine" (3), really placed themselves within the scope of the law. Doubtless *they* needed it and were exposed to its penalties. The clause covers, of course, all forms and manifestations of life which are incompatible with **the sound doctrine**. This is one of the characteristic expressions of the pastoral epistles (vi. 3; 2 Tim. i. 13; iv. 3; Tit. i. 9, 13; ii. 1, 2, 8). "Sound" may mean healthy, healthful or health-producing (cf. Is. i. 5, 6), free from unwholesome, corrupting or poisonous germs (iv. 6; vi. 3; cf. 2 Tim. ii. 17). V. O. contrasts "the Christian teaching in general in its inner soundness" with the vain talking of the heretics (6). ELLIC. finds "a clear and suggestive contrast with the sickly (vi. 4) and morbid (2 Tim. ii. 17) teaching of Jewish gnosis." **According to the gospel**, etc., relates to the entire foregoing line of thought (9, 10), in regard to the design of the law, a subject here-with brought to its close. Paul's position about the law and its application coincides with the principles of the Gospel, which is the proper judge of the right use of the law. It is not a matter of his own fancy or personal judgment, but it is a matter of revelation, it has the sanction of the most exalted and most majestic author.

ity, **the gospel of the glory¹ of the blessed God.** The Gospel possesses, as its especial and chief substance, the divine glory. It is not only a Gospel of grace but of glory, alike in the sufferings and in the power of Christ, it is the expression of the glory peculiar to and imminent in God (2 Cor. iv. 4; Rom. ix. 23; Eph. iii. 16), **the blessed God.** This attribute of God (vi. 15) still further exalts the conception of the glory revealed in the Gospel, it is the glory of Him who has infinite blessedness and whose prerogative it is to dispense it to us through grace. **Which** (the Gospel) **was committed to my trust,**² better: with which I was entrusted, with emphasis on “I.” Having by a specific act received the Gospel as a trust (Rom. ii. 16), Paul asserts his warrant to speak on the subject as over against those who hold a “different doctrine” (3). Certainly stress is also laid on the normative and exclusive authority of the Gospel to define the purpose of the law. The mention of his personal relation to the Gospel (11) constrains Paul to linger on the never-to-be-forgotten occurrence when this relation was brought to pass. His mission and the mercy of God which he personally experienced, his prerogative and his pardon, are not only inseparable themes in his mind, calling for profound gratitude (12), but the latter furnishes an incontrovertible sanction to the former, while it demonstrates to all both the divine forgiveness and the transforming power of grace lodged in the Gospel. Verily it is the Gospel of God’s glory.

The following passage, instead of being a digression, casts a strong light both on the character of the Gospel *versus* the legalistic heresies he was opposing, and on his absolutely indefeasible warrant to speak as over against the ignorance and the uncertainty of the errorists (7).

¹ Gen. of the contents.

² ἐπιστένθεν (aor.); Tit. i. 3.

Paul's appeal to consciousness is final. His own history points out with absolute certitude the distinction between the law and the Gospel and accredits his authority. The former works condemnation, the latter forgiveness, their respective effects being opposites. The errorists in their aim to bring Christians under the bondage of the law, twaddle about fruitless speculations, but the power of the Gospel is magnified when it transforms the chief of sinners into a servant of Christ.

12-17. I thank him that enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life. Now unto the King eternal, incorruptible, invisible, the only God, *be* honour and glory for ever and ever. Amen.

Profound thanksgiving is due to Him **that enabled**¹ **me**, endued me with power (empowered?) adequate for the functions and trials of the apostleship. **Christ Jesus.** The strength for this ministry proceeded from the same Lord who appointed him to it, **for that he counted me faithful,**² etc. It is implied that he is moved to gratitude in view of the strength he had received from on high, but it is *stated* especially in view of the confidence manifested toward him by the Lord Jesus in the act of taking him into His **service.**³ Only one deemed "faithful" is appointed to service (1 Cor. vii. 25; iv. 2). That one is trusty is the first condition of being entrusted with service—

¹ ἐνδυναμόω, 2 Tim. ii. 1; iv. 17; Rom. iv. 20; Eph. vi. 10; Phil. iv. 13.

² πιστόν, cf. ἐπιστείθην, 11.

³ διακονία, Rom. xi. 13; Eph. iii. 7; Col. i. 23.

here the service of preaching the Gospel and the care of the churches. That the omniscient Head of the Church committed to him this high and holy office is the most striking proof of the confidence reposed in him that he would prove "faithful." **Though I was before . . .** This confidence is the more surprising and the grounds for thanksgiving the greater in view of his former bitter violent opposition to the Lord, which had justly forfeited every possibly favor from Him. How immeasurably the grace of Christ is magnified when He takes into service one who had heaped upon Him blasphemy, persecution and derision. **A blasphemer**, one uttering abusive and vilifying language; **a persecutor**, one showing his hatred by acts of violence (Acts viii. 3; ix. 1; xxii. 4; xxvi. 9-11; Gal. i. 13, 23). **Injurious.**¹ This translation misses the climax and is by no means an equivalent for the original=contumelious, insolent, "the abuse springing from arrogance and contempt of others." Paul had shown his hatred to Christ in reviling His name, in the injury of His followers, and in derisive scorn of His person. **Howbeit I obtained mercy**, in spite of my aggravated enmity to Christ. Sovereign boundless mercy was accorded to me, **because I did it ignorantly**. This qualifying clause is not meant to abate his confession or to palliate his wickedness, which would conflict with the obvious intent of the whole passage to magnify the forgiveness of the Gospel, but "only to illustrate the merciful procedure of divine grace." The positive ground of mercy lies solely in God's compassion (14; Tit. iii. 5), but even that has its laws and bounds. To one sinning with full consciousness of it and wilful persistence in it against the light of the Spirit, mercy becomes impossible (Matt. xii. 31 ff.; Luke xii. 45; xxiii. 34). But in the case of Paul his ignorance left it pos-

¹ ἡβριστής, Rom. i. 30; Matt. xxii. 6.

sible for mercy to be shown so vile a sinner "without impairing the holiness and righteousness of the Lord." ELLIC.: "His ignorance did not give him any claim on God's mercy, but merely put him within the pale of its operation." **In unbelief** qualifies "ignorantly." It defines the ground of the ignorance. It admits also that the ignorance was not guiltless (Heb. iii. 10), yet, though resulting from unbelief, it was very different from defiant opposition to grace. "Mercy" includes of course his personal forgiveness and his apostolic prerogative (11 and 12; 1 Cor. xv. 10), which indeed are the proofs of it. **And the grace.** . . . So far from in any way disparaging God's grace in 13, Paul's experience was rather an instance of its superabounding, measureless sway. That one abounding in sin as he did should obtain mercy is itself a proof that grace **abounded exceedingly.**¹ The measure of grace exceeded the measure of sin. **Faith and love** connect immediately with "grace." They are its concomitants or manifestations. DEW.: "the subjective side of the state of grace," as in fact they are its products. "Grace" brings along with it a personal inward life, faith and love **in Christ Jesus.** The two essential factors of Christian living (hope is included in faith) (Col. i. 4) have their source and centre, their true sphere and element, in Christ Jesus. In union with Him we share these graces, and by these in turn we realize the possession and enjoyment of divine grace. The errorists have neither a "dispensation in faith" (4) nor love, for their goal (5). His own experience of superabounding grace, on the other hand, qualifies Paul to pronounce the most positive judgment regarding the person and work of the Redeemer. **Faithful is the saying,**

¹ *ιπερπλεόνασε*, Rom. v. 20; vi. 1, expressive of the highest degree, the overwhelming riches of grace.

“a solemn prefatory formula” found only in the pastoral epistle (iii. 1; iv. 9; 2 Tim. ii. 11; Tit. iii. 8) =trustworthy, credible, worthy of faith. Similar formulæ occur (Rev. xxi. 5; xxii. 6; 1 Ki. x. 6). **And worthy of all** (every kind of) **acceptation**¹ (iv. 9). While faith is itself a form of “acceptation,” this clause adds strength to the former. It is worthy of the fullest and most unquestioning acceptance, admitting of no doubt or reservation, bearing conviction to the intellect as well as to the heart. Hereupon follows the content of “the saying,” the substance of the Gospel: **Christ Jesus . . . sinners**, a proposition which not only affirms the historic appearance of Christ, but which also points distinctly and unmistakably to His pre-existence. The best commentary on this “saying” is from Christ Himself (John xvi. 28; cf. i. 9; Phil. ii. 5 ff.). For this very purpose He entered **the world**, the material world (V. O.: “An opposite to the higher moral order”), that He might save sinners, effect the rescue of men sunk like Paul himself in moral turpitude and guilt (Luke xix. 10; Rom. v. 6). We may render, He came into the world, the home of sinners. This leads Paul again to speak of himself as in 12, 13, 14, 15. **Of whom I am chief**, foremost of sinners, first, not in time, but in the enormity of sins (13). Commentators have been at great pains to explain away the clear import of this confession, some being more concerned to save Paul from reproach than to magnify redeeming grace, but all such efforts are not only in direct conflict with 16, which states the special consideration why so extraordinary a sinner found mercy, but they “miss the strong current of feeling with which the Apostle ever alludes to his conversion and his state preceding it” (ELLIC.), (Eph. iii. 8; 1 Cor. xv. 9). In

¹ ἀποδοχῆς, ἀπόδεκτον, ii. 3; v. 4; Acts ii. 41.

expressing the consciousness of guilt felt by his great heart Paul does not transgress the limits of humility. He knows his own sinfulness better than others can, and that in hatred and scorn of his Lord he has not been surpassed. There were mitigating circumstances (13), but his course viewed by itself was without a parallel.

Howbeit for this cause . . . all his long-suffering. Should any wonder at his experience of grace despite the heinousness of his sins, he accounts for it on the ground of the world-wide significance which attached to his pardon. Its ulterior purpose was to afford **in me as chief** to future generations an object-lesson, a transcendent exhibition of Christ's love for sinners. It was not my salvation only that was concerned, but a long-suffering Saviour looked beyond, to the salvation of millions **who should hereafter believe on him**, and He forgave me in order that He might "shew forth" in me **an example**,¹ a normal, typical pattern of the boundless fulness of His long-suffering, that attribute which prolongs to sinners the time for repentance. In the case of one less wicked the full glory of this could not have been seen, but in him future believers would have a view of the length to which sin and grace can go. Jesus Christ used him as a foil to show off to advantage "the whole of His long-suffering." What a resplendent foil! "Hereafter" none who believe on Him² need despair. **Eternal life**, the end of faith, Christ's gift to those who believe on Him, is possible to all. Note Paul's abiding consciousness of the unique and significant position he sustained to the development of God's kingdom.

The contemplation of the significance of his pardon

¹ *ἱποτύπωσις*, ² Tim. i. 13; cf. ² Pet. ii. 6. Usually *τύπος*, Rom. v. 14; ¹ Cor. x. 6, 11; Phil. iii. 17.

² *ἐπ' ἀντῷ*. Faith rests on Christ as a foundation. Rom. ix. 33; x. 11.

to coming ages, the background it offers for the display of the full riches of Christ's compassion, leads to an outburst of adoration and praise to **the king eternal**,¹ lit. king of the ages, the eternities. "The sovereign dispenser of the ages of the world" had in mind later believers, when He showed amazing grace to Paul, and the successive ages are revealing more and more the typical import of Paul's pardon. This title is found only here in N. T. **Incorruptible**, used only of God (Rom. i. 23), who is self-existent and, therefore, unchangeable (vi. 16). Some find in this epithet the conception of eternal dominion, and ELLIC. suggests that we render: the incorruptible, invisible, only God. **Invisible**, V. O.: "Not only who is not seen, but who, in the nature of the case, cannot be seen" (vi. 16; John i. 18; Col. i. 15; Heb. xi. 27). **The only God** (vi. 15; John v. 44; xvii. 3; Rom. xvi. 27). "HUTH. : "These three attributes express the absolute existence of God." **For ever and ever** is a frequent close of doxologies.

The epistolary form of address is resumed, directions being given especially to Timothy, who for awhile was lost sight of in the contemplation of the personal and official grace shown to Paul.

18-20. This charge I commit unto thee, my child Timothy, according to the prophecies which went before on thee, that by them thou mayest war the good warfare; holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith; of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

This charge. It is disputed whether this refers to what precedes (3, 5, etc.; cf. 19, 20), or immediately to what follows: "that thou mayst war the good warfare." It may comprehend both. Indirectly at least there is a

¹ τῶν ἀτόπων, ἀτόπων, 16; cf. Heb. i. 2; xi. 3.

reference to what was said (3 ff.), yet the injunction for Timothy's official guidance follows. In waging the good warfare now set as his task, he will be obeying the charge already given. ELLIC. : " 3-11 convey the direct injunctions; as 12-16 the authority of the Apostle; 18 f. the virtual substance of his previous injunctions expressed in the simplest form." **I commit to thee**, solemnly, as a sacred trust, for thy official work. **According to the prophecies**, a modification of the "charge," a circumstance which adds peculiar weight to it. His counsels to Timothy to "war a good warfare" rest not solely upon his own high prerogative, but also on the prophecies uttered at his induction into office (iv. 14; 2 Tim. i. 6), anticipating his zeal and success in its administration. These prophecies were more than the expression of extraordinary expectations, such as those of Stacpitz respecting Luther. The Apostolic Church had the charism of prophecy, the supernatural influence of the Holy Spirit (Acts xi. 27), and such prophecies may have marked out Timothy for his office (Acts xiii. 2). Let him not turn to shame the prophecies which *avant couriers* foretold of a worthy career. The plural may be due to several sources (vi.12), or to repeated predictions from the same source. **Which went before**,¹ or led the way to thee, pointing thee out. **On thee**—respecting thee. **That by them . . . the good warfare**, definition of the charge. Lit. "in them," not as marking the bounds of their application, determined by, or in accordance with, the limits of "the prophecies," but clad "in them" as in impenetrable armor—an obvious reason for mentioning "the prophecies." It fortifies a faithful man to know himself a chosen instrument of God, and to have divine promises for his shield and equipment (2 Cor. x. 4);

¹ προαγοίσαι, Heb. vii. 18; ἐπι, the ethical direction of the prophecies.

Eph. vi. 10-18; 1 Thess. v. 8; 2 Tim. ii. 2 f.; 1 Pet. iv. 1). "Warfare"¹ is a military term which denotes the whole military service. It is often used of the Christian calling in general, here of Timothy's official vocation in presiding over the Church, a "good warfare" indeed. **Holding faith . . . ,** by holding, etc. V. O.: "The participial connective denotes the manner in which Timothy must follow the exhortation." He will fulfil his office by maintaining, keeping (*versus* "thrust from") "faith and a good conscience." (Cf. 4, 5.) As the end of all Christian effort is love out of good conscience, etc., the fundamental condition of laboring for others is "faith and a good conscience." The teacher must be concerned first of all to have in himself what he would impart to others. "Faith and a good conscience" are often combined, sustaining as they do a vital inward connection. Bib. Comm.: "A bad conscience is a source of unbelief, and faith purifies the conscience." The converse is also true. Both are to be guarded by men, held on to, as an anchor, and not **thrust from them**, lest inevitably they make **shipwreck concerning the faith.** (Cf. 6.) This is what has already happened to **some** (3, 6). Unbelief is to Paul a practical matter. He evidently assumes that the errorists previously referred to are men of a bad conscience (iv. 2), **which**, namely, conscience, having "thrust from them," they have also lost their faith. The participle implies the wilful, reckless character of the act, deliberate violence to their better nature. Following their lusts they renounced conscience as "a troublesome monitor." BENG.: "it withdraws unwillingly." And since they had wantonly cast away the anchor, their faith was driven before the winds and wrecked on the breakers. Without a good conscience it is impossible to sail in the

¹ A naval term is employed in ver. 19. Some regard also "charge" as a military word=Timothy was placed in command against the heretics.

ship of faith. The loss of the one is the wreck of the other. The loss is inestimable, the wreck irretrievable. Two well-known and striking examples of the despisers of conscience and the wreckers of the faith are mentioned : **Hymenæus**, probably — as in 2 Tim. ii. 17, 18, where his fundamental error is set forth ; and **Alexander**, a name quite common at the time. This person may be = “the coppersmith” (2 Tim. iv. 14, 15), but he is there warned against not as a heretical teacher, or as an excommunicate, but as a personal enemy. The same name occurs Acts xix. 33. **Whom . . . unto Satan.** This may have been a species of excommunication, but the usual form for that was **anathema esto**. Some hold it to have been a special apostolical curse, a supernatural infliction of corporeal disease or suffering (1 Cor. v. 5), to bring the offender to repentance and recover him to the Church (Luke xiii. 16; 1 Cor. xii. 7). In support of the former view we remember that the whole world outside the Church was included in the kingdom of darkness (Col. i. 13), and, consequently, under Satan. Exclusion from the Church meant, therefore, that one was reduced to the state of heathenism, consigned to Satanic power, with authority, perchance, to inflict pain or disease. **That they might learn** — the original includes the thought of discipline.¹ The chastisement may have consisted in excommunication, which should restrain them from going to the length of blasphemy, to which one who has tossed aside conscience and lost faith is dangerously near. Men are wont to be overawed by the discipline of the Church. It is a wholesome remedy. Whether these cases occurred at Ephesus and were openly known, or Paul now for the first time notified Timothy of the sentence he had pronounced, is uncertain.

¹ παιδεύειν, 1 Cor. xi. 32; 2 Cor. vi. 9 = training of children, teaching, admonishing, correcting.

CHAPTER II.

1-7. I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, who gave himself a ransom for all; the testimony *to be borne* in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

By an easy and natural transition Paul proceeds from the general commission (i. 18) to be a true soldier, to unfold the particulars of "the good warfare" assigned to Timothy, designating matters of great moment in the administration of the Christian Church. It is noteworthy that in chap. i., Timothy is charged especially in respect to false teachers, while in chap. ii., in respect to the conduct of public worship. His first concern is sound doctrine, the second, orderly worship, a model for every church. Vss. 1-7 set forth for whom and on what ground public prayer is to be offered, 8-15 by whom, and on the grounds of this restriction incidental directions are given as to woman's sphere in general. **Therefore** implies "continuation and retrospect," "in pursuance of my general admonition I proceed to special details." **First of all** belongs to "exhort." His first admonition is about prayer, here common prayer, 8 ff. This is to be offered **for all men**, not for Christians only, but for Jews and heathen, for mankind as a whole. The

solidarity of the race is to be remembered at the throne of grace, "all classes and conditions of men" are to be included in each of the foregoing substantives: **Supplications . . . thanksgivings**, "four words which mark the earnestness and comprehensiveness of all Christian petitions." The plural gives a cumulative force to a series of terms which imply more than meaningless tautology. The three original terms may be distinguished as denoting our want or insufficiency, plea for aid in any special necessity;¹ solemn devotion, petitions distinctly addressed to God (Phil. iv. 6), restricted to sacred things (*Gebet versus Bitte*); childlike confidence, familiar prayer in which the heart boldly draws nigh² to God personally (Gen. xviii. 23), prayer "in its most individual and urgent form." It does not *per se* have reference to others (iv. 5; Rom. viii. 27, 34; xi. 2; Heb. vii. 25). All the terms imply intercessions, since all, including "thanksgivings," are to "be made for all men." The first two are combined (v. 5; Eph. vi. 18; Phil. iv. 6). TRENCH: "The three words set forth, not different kinds of prayer, but prayer contemplated from different sides and in different aspects." **Thanksgivings**, a grateful acknowledgment of mercies enjoyed now and in the past, as well as a thankful anticipation of those supplicated, should never be wanting to any prayers (Phil. iv. 6; Col. iv. 2; I Thess. v. 17, 18). And these "thanksgivings" are to be made "for all men," including the good which falls to the lot of others. This is not always the most agreeable part of prayer, but as God wills good unto all and offers mediation to all, so should we devoutly rejoice in the blessings vouchsafed to others as well as in those we receive.

¹ δεήσις from δεῖ.

² ἐντείξεις from ἐντηγχάνειν τινί, to fall in with, or draw close to, a person and have familiar speech.

After a comprehensive exhortation a special class is named in whose behalf prayer is to be made: **Kings**, a designation not only of the emperors, but of the sovereign rulers in any country. Whoever happens to be chief magistrate and by whatever authority, although he be a heathen, an enemy to Christianity, is to receive the intercessions of the Church (Rom. xiii. 1). This is a permanent principle, and no standard Liturgy fails to provide corresponding petitions. How sadly this duty is omitted in the average extemporaneous public prayer! It was required of the Jews that they pray for their pagan rulers (Jer. xxix. 7; Ezra vi. 10; Baruch i. 11), and their neglect of this duty brought on their war with the Romans. **All . . . in high place**, in eminent station, all in official position, governors of provinces, counsellors of kings, etc. The humblest magistrates are capable of doing immense harm, or they may prove a great public good. **That we . . . quiet life**. These prayers are not directed so much to their personal salvation as to the general weal which is so largely dependent on the policy of rulers. A **tranquil and quiet** life for the Christian community is the end sought by praying for civil rulers. Not even the interests of the state as such, but the interests of the Church are primarily sought. The state will, of course, inevitably share the benefit, but God's blessing on the magistracy, moving them to wise and just counsels, will redound especially to the Church "in outward peace and inward tranquillity," a lofty ideal, offering the most favorable conditions for its growth and its work. This is the true design of government, the restraint of the evil, the protection of the good (Rom. xiii. 3). **In all godliness and gravity**. ELLIC.: "The moral sphere in which they were to move." The former=inward devoutness, piety,

practical reverence of God, the latter—"propriety¹ on the part of men towards one another," worthy behavior in all the relations of life. Various motives for obeying the exhortation (1, 2) are now appealed to (3-7). This, the practice of praying for all men, including pagan and even persecuting rulers, **is good**; good in itself, a becoming duty, an expression of the true Christian spirit, and, furthermore, **acceptable** (Col. iii. 20) **in the sight of God**. To please God is the supreme desire of Christians. To pray for all men, they need no higher motive than the fact that God accepts such prayers. They are conformed to the will of **God our Saviour** (i. 1; Tit. i. 3). The title "Saviour" is introductory to 4, which urges as another ground for all-comprehensive prayer the consideration: **He willeth that all men should be saved**. He hath not only actually saved us, but He wills to save all, and in this we have proof that it is well-pleasing to Him to have us pray for all. The universality of grace calls for it. Our prayers must be commensurate with God's willingness to save. Believers desire what God desires, will what He wills, the salvation of all men. This is the real import of all Church and missionary activity (Rom. i. 5; v. 18; viii. 32; xi. 32; Tit. ii. 11), as it is the mighty impulse to all prayer for others. How could we pray for any one, unless we knew that God willed his salvation? **And come to . . .** As God wills the salvation of all men, salvation is possible only in accordance with the divine plan, by the use of divinely appointed means. This clause is related to the former, as means to an end, the mediate *versus* the ultimate end. Men must come to (BENG.: "They are not forced") **a knowledge² of the truth**, lit. a full knowledge (2 Tim. ii. 25; iii. 7), which influences the affections and the life. **The truth**, the

¹ σεμνότης, iii. 4; Titus ii. 7.

² ἐπιγνώσις.

saving truth revealed in the Gospel. Luther viewed "be saved" as negative deliverance from sin and error, "knowledge of the truth" as positive, what that deliverance leads to. Each is, in fact, the means of the other. The universalism of grace does not ensure the salvation of all (Matt. xxv. 41; 2 Thess. i. 9; Rev. xx. 10, 15; xxi. 8), nor is it said, God saves all, but He "willeth that all should be saved." All are made capable of salvation, and that some fail of it is not due to "any outward circumscriptio[n] or inefficacy of the divine will," but to their rejection of the means whereby that will is realized.¹ **For there is one God**, proof of the proposition (4) that God wills the salvation of all, and presenting a third motive for unrestricted intercessions. That all are included in the counsels of salvation follows of necessity from the unity of the Godhead. The latter is a guarantee of the former. ELLIC.: "The universality of the dispensation is proved by the unity of the dispenser" (Rom. iii. 29, 30; Acts xvii. 26; Eph. iv. 5 f.). As there is one God, He must be all-embracing and comprehend all men in the provisions of grace. Conversely, limited atonement, particular predestination, a different purpose for different men, is inconsistent with one supreme, all-governing God, is tantamount to a divided or plural Godhead. So argues an Apostle under the inspiration of the Holy Ghost. The one God, "our Saviour," is common to all (Is. xlv. 22). "One" is correlative to "all" (4). **One mediator also.** As the universality of grace is guaranteed by the oneness of God, so likewise by the oneness of the **mediator**. Salvation is not wrought by the fiat of God, but through mediation, through a personal mediating agent who stands between God and man to effect a new union (Gal. iii. 19, 20; Heb. viii. 6 · ix. 15; xii. 24).

¹ Luth. Comm., Rom. ix.

One God, the God of all, through one mediator, the mediator of all, is the twofold pledge of one salvation for all. Between the "one God" and the "all" men (6) the text fitly places the "one mediator." The "one God" wills the salvation of "all," the "one mediator also" undertakes the redemption of all. **He gave himself a ransom for all. Man,¹ Christ Jesus.** The generic term is used and without an article, only to mark the nature He assumed to become mediator (John i. 14). It was as an incarnate one that He mediated, under the form and conditions of humanity. He was the second Adam uniting in Himself the race, and embodying its salvation. "Men" may have suggested "man." Certainly had He not become "man" He could not have acted for "men," could not have effected our ransom by His self-surrender unto death, a fact which immediately follows (6). (Cf. Rom. v. 15.) The human nature of our Lord, questioned by the earliest heretics (1 John iii. 4), is often prominently brought forward (1 Cor. viii. 6; xv. 21; Phil. ii. 7, 8; Heb. ii. 14, 16, 17; iv. 15). The supreme act of the mediator was to "give Himself a ransom for all," in behalf of all. The voluntary nature of the self-offering is emphasized and the reference is to the sacrifice consummated on the cross, though this is not expressly stated (Matt. xx. 28; 1 Pet. i. 18). **Ransom.²** ELLIC.: "In this important word the idea of a substitution of Christ cannot be ignored" (Rom. iii. 25; Eph. v. 2). Figuratively, man lay captive under a foreign power (Col. i. 13) and could in no way liberate himself. Christ came forward with the ransom necessary for his release,

¹ ἀνθρωπος.

² ἀντιτίνεται means more than the simple ζητησιν. The idea of an exchange which lies in the word receives special force from the preposition. Cf. ἀνταλλάγμα, Matt. xvi. 26.

which was nothing less than Himself, His blood, His life. His surrender of Himself unto death, unto all that death means for the sinner, that sinners might escape all that death means to them, was a vicarious sacrifice ; He made Himself a substitute for His enemies ; He became the ransom in exchange for us ; “redeemed life by life.” And this He did **for all**. The precious, inestimable ransom outweighs the debt of all men, procures the salvation of all (4). See the Catechism on Art. II. of the Creed.

Having thus again, as at i. 15, declared the substance of “the healthful doctrine,” Christ crucified for sinners, the witness of which is the great mission of the Church, Paul adds, **the testimony** to be borne **in its own times**, its proper seasons. This hardly means that Christ giving Himself a ransom is incontestible testimony to God’s willingness to save all (4). It is not God’s self-witness Paul has in mind, but the Church’s witness to the universal mediatorial redemption, in order that it may yield its destined results. Lit. “that which is to be testified of.” LUTH.: “that it should be preached.” It is appositional to the preceding clause : “who gave,” etc. **Its own times**, times the appointment and knowledge of which God has reserved to Himself (vi. 15 ; Tit. i. 3), from the outpouring of the Spirit to the Advent (2 Thess. i. 10). **Whereunto**. This brings Paul anew to his personal relation to the Gospel and his apostolic calling (i. 11, 12), unto which, for the publication of which, **I was appointed**. This is the whole significance of my office. That this testimony of the cross may be promulgated (Eph. iii. 1-12; 2 Tim. i. 9-11), I was myself ordained **a preacher** or herald of it. The Greek means, one who makes announcement (2 Tim. i. 11 ; 2 Pet. ii. 5), and in the verbal form it occurs frequently (1 Cor. ix. 27; xv. 11; Tit. i. 3; cf. 1 Cor. i. 21). **And an apostle**,

lit. one sent, here in the higher sense of the word, indicating peculiar authority. This is a specific official title, the other designates all messengers of the Gospel. (**I speak the truth, etc.** . . . whatever my enemies may say in questioning my apostleship, Rom. ix. 1.) This parenthetical protestation was not for Timothy's benefit. Paul is not giving him instruction for his private conduct, but charging him with matters which he is to inculcate upon the Church for its proper administration, and for the repression of false teachers who were denying his authority. I am an Apostle, I speak with authority. The protestation bears alike on what precedes and on what follows. **A teacher of the Gentiles** (Gal. ii. 7 ff.) explains the specific and extraordinary apostleship committed to him, and, taken as the climax of the two previous terms, it says in effect: An apostle, yes the Apostle of the Gentiles. Though not of the twelve he had a field all his own, a dignity, forsooth, superior to theirs (1 Cor. xv. 10), an office which was in itself a proof that there is no restriction to the wideness of God's mercy. The universal character of his commission was another proof of the universality of grace, and in this lay one more argument for prayer in behalf of all men. **In faith and truth**, hardly = to "I speak the truth," etc., nor = "faithfully and truly," rather the sphere in which he executed his commission, the former denoting his "faith" in Christ as the personal motive by which he was actuated, the latter the objective "truth" preached (4) as the power of God unto salvation. Resuming the exhortation in 1, Paul now directs by whom the public prayers are to be offered, with reasons for the restriction.

8-12. I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with

braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness.

I desire,¹ will, order, *versus* “I suffer not” (12), evidently an expression of apostolic authority (v. 14; Tit. iii. 8), corresponding to “exhort” (1). **Therefore**, “retrospective and resumptive.” It connects with 1 to carry further the thought there expressed, from which there has been a brief digression, “in pursuance, then, of my general exhortation (1) I desire” **that the men pray.** The subject of prayer is again brought forward “forcibly and distinctly,” i. e. oral prayer in the congregation where the heart of the assembly follows the voice of the leader. This duty is to be discharged by “the men”² in distinction from women, whose proper demeanor at public worship is stated in 9. The respective appropriate duties of the two sexes are contrasted, and the offering of the common prayer is assigned to the men (1 Pet. iii. 7; 1 Cor. xi. 4, 5), but not restricted to the presiding officer, an inconsistency of extreme Protestantism which devolves the entire conduct of public worship on the minister. To women only was this office denied by the Apostle. **In every case**, everywhere. The Christians in Ephesus may have had various places of customary assembling for worship. This Apostolic injunction is to be followed whenever they are wont to meet. Other directions follow: **lifting up holy hands.** The Christians appear to have observed the custom of the Jews (Ps. xxviii. 2; xliv. 20; cxli. 2; 1 Kings viii. 22), and of pagans, stretching the hands toward heaven in prayer, “indicative of the offering of the petition, and, perhaps, of the

¹ *βούλομαι*, “the active wish,” *versus θέλω*, 4. A satisfactory distinction has not been given.

² *ἀνθρακες*, *versus ἀνθρωποι*, 1, 4.

readiness to receive the gifts sought" (Bib. Comm.), (Clem.—Rom. i Cor. 29). The folding of the hands in prayer, indicative of submission, is said to be of Indo-Germanic origin. "Holy hands" are hands unstained by violence, undefiled as instruments of lust (Ps. xxiv. 4; xxvi. 6; Jas. iv. 8; Job xvii. 9; cf. Is. i. 15; 2 Macc. v. 16). Men leading the prayers must have the prerequisites of outward purity, and they must have of course the inward spiritual qualifications, be **without wrath or disputing**. The latter Luth. and A. V. render "doubting," those praying must be free from wrath toward their fellow-men and from distrust toward God. The want of love and the lack of faith are obstructive to common prayer as they are to private devotions (Matt. v. 23 f.). The sense of our version is that the contention, the disputatious strife which is the outward expression of wrath, and which is so liable to break out, is to be suppressed. Prayer in religious assemblies may as well be omitted where the people are mutually embittered by religious or any other disputes (iii. 3; 2 Tim ii. 24; Tit. iii. 2). For the women also Paul has special directions: **In like manner**,¹ etc., I desire. With continued reference to public prayer, Paul reminds Timothy that the women likewise have duties co-ordinate with what has just been required of the men. They are present at the devotional assemblies not as mere supernumeraries or spectators, even though their mouths be closed in prayer and in teaching (12)—not in song, they contribute to the general edification by simplicity of dress and sobriety of deportment. **To adorn themselves in modest apparel, with shamefastness and sobriety**, runs parallel with "lifting up holy hands, without wrath and disputing."

¹ ὁσάντως may introduce a statement, *co-ordinate* with, but not *purely similar* to what precedes. Titus ii. 3; Rom. viii. 26.

Nothing that mars the solemnity and spirituality of worship is to be allowed on the part of either men or women.

In modest apparel,¹ “in seemly guise,” becoming, appropriate raiment. Some render, behavior, demeanor (Tit. ii. 3). ELLIC. : “Deportment as exhibited externally whether in look, manner or dress.” That it is understood here as exhibited principally in dress is evident from the contrast **not with braided hair, and gold or pearls or costly raiment with shamefastness and sobriety.**

Their outward appearance in suitable attire and bearing must be a faithful reflex of the inward spirit. The former term=“an innate shrinking from what is unbecoming” (11, 12), the latter=control of the affections and desires, “a well-balanced frame of mind, resulting from habitual restraint.” Let women attend prayers with such ornamentation, “which is in the sight of God of great price” (1 Pet. iii. 4), and **not** with the showy, artificial and superficial decorations of hair-fixtures, ear-rings, necklaces, bracelets and high-priced clothing (1 Pet. iii; Is. iii.); **but (which becometh . . .) . . . through good works.** The construction is doubtful. Some render: professing godliness through good works, godliness consisting in good works. Such works could hardly be designated as the adornment of women present in congregational assemblies. The construction of our text is preferable. This connects “through good works” with “adorn themselves” (9), and places in parentheses the reason for praising such ornamentation. “The chief proposition is that which states the true ornament of a devout woman; “good works.” These are a better adornment than dress, a nobler work than the right of public speech. With good works in their peculiar sphere (15), with offerings of love for the poor (Acts ix. 36), they need not be ashamed to

¹ κοσμίω, iii. 2, decorous, elegant, refers to apparel. Cf. 10, πρέπουσα, etc.

appear before God. They have the most becoming adornment for **women professing godliness** (vi. 21), laying claim to, or employing themselves in godliness. Their profession should attest itself through the richest and most attractive graces of woman. This charge regarding woman's demeanor in Christian assemblies suggests another danger to which she is liable, namely, that of transcending her sphere in attempting to teach. She is to hear, not to speak. **Let a woman learn,**¹ *versus* "teach" (12), give attention to the word so as to be instructed in what is needful for the inner life (1 Cor. xiv. 31), **in quietness**, be a silent listener (1 Cor. xiv. 28, 34), **with all² subjection**, *versus* "usurping authority" (12), submissive on every point, "yielding in all cases," gainsaying nothing, putting no questions to the teachers. This can be done at home, where they cannot only ask their husbands (1 Cor. xiv. 35), but unrestricted teach their children and their own sex. In public ministrations the attribute of reserve is most becoming to them, not that prominence into which they would be brought by interrupting the public teacher or plying him with questions. **But I . . .** In the Greek the order is **but to teach I permit not a woman**, placing the emphasis on "teach," repeating negatively the same idea as 11, with an added clause defining the purport of female public teaching, and enforcing the prohibition. Note the parallels "teach," "learn ;" "to have dominion," "with all subjection ;" "permit not," *versus* "desire" (8). Obedience and teaching are correlates. To teach therefore = **to have dominion over a man**, not the husband, but man in general. Woman is not "to be lord of man," assume superiority to the male sex in the assemblies, the very opposite of woman's

¹ μαθάνω, μαθητής.

² "All" is *extensive* rather than intensive.

sphere, which is obedience, primarily in public ministrations, and also in domestic life (Eph. v. 22, 24; Col. iii. 18). The teacher is virtually the ruler. He who gains access to men's minds as their moral instructor sways a mightier sceptre than a king. **To be in quietness.** Sc. I desire her. This is her "distinct sphere" in the assemblies. Priscilla (Acts xviii. 26) engaged in private teaching. Paul is in earnest on this point. It is with him not a mere matter of expediency, suited to the Church at Ephesus and forsooth to the Corinthians (1 Cor. 11), but a principle established in creation and confirmed by history.

13-15. For Adam was first formed, then Eve ; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression : but she shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety.

That it is unseemly for a woman to teach publicly, or to assert the prerogative of government, is a principle grounded (*a*) in the creation, **for Adam was first formed**, fashioned, created. Man's priority of existence argues his priority in the relations between him and woman. It is a proof of woman's "dependence in birth and condition" (1 Cor. xi. 2 ff.). Who ruled before the creation of woman? Man was not created for her, "but the woman for the man," a helpmeet (Gen. ii. 18). "For the man is not of the woman, but the woman of the man." She is "the glory of man," not conversely. This principle is also grounded (*b*) in history, in the story of the fall. Adam was first in creation, Eve first in transgression, **the woman being beguiled**. There is no need of adding "first." The emphasis is on "beguiled," as shown by its repetition, the thought being strengthened by a compound form of the verb—"being completely and patently deceived," "being seduced by deceit" (2 Cor.

xi. 3). This happened exclusively to the woman (Gen. iii. 13). Adam **was not beguiled**. It is not said that he did not sin, nor that his transgression was any more excusable, but he does not set up the plea of having been "beguiled." The first entrance of sin, the greatest calamity of the race, was due to woman's capacity for being deceived and ensnared. She, and she alone, succumbed directly to the treacherous promises of the serpent. Adam accepted afterwards the fruit from her hand (Gen. iii. 17), sharing her disobedience, and there is neither extenuation for his offence, nor aggravation of hers, but the simple statement that, when woman, in that critical moment, displayed her peculiar susceptibility to guile and deception, she showed her incapacity to rule. The fitness of God's judgment falling upon her in the form it did (Gen. iii. 16) is vindicated. That she was by this subjected to the rule of man is no proof that she was the greater sinner, nor is the penalty *per se* one of remarkable severity. In Rom. v. 12 the subject is different. No reference is made to Eve, and all sin is traced to the first transgression, to Adam as the head of sinning humanity. **Hath fallen into transgression**, come to be in the state of transgression, "because involved in transgression." The latter followed quickly upon her beguilement. Deception was the occasion of her ruin (Gen. iii. 12). Paul quotes Genesis as giving real history both respecting man's creation and fall. At the same time he uses the facts of the O. T. as symbols of higher or general truths, and presents Adam and Eve respectively as prototypes of their sex for all humanity and for all time. The order followed in the creation was typical, and the conditions of the fall confirm the principle that the right to rule has been committed to man. **But she shall be saved through the child-bearing.** This encouraging declaration may be

intended as a cheering antithesis to what was just said respecting woman's part in the primal transgression (12) or to enhearten her in the face of the interdiction. Though denied a part in public teaching she is not denied a share in Christ's salvation on the same terms as men: the continuance in faith, etc. In fact, despite both considerations, woman need not despair of salvation. **She**, "the woman," here collectively the whole sex as indicated by the plural, "**if they continue,**" etc., while in 14 specifically Eve. **Saved**,¹ "the usual, proper, scriptural sense." **Through** is not restricted to means. Child-bearing is not a means of salvation. Motherhood does not save. Salvation is always through faith alone, and child-bearing is no more the ground of a woman's personal salvation, than is public teaching of a man's. "She will be saved" is a passive phrase denoting that woman's salvation is not brought about by her own agency. "Through" therefore=the circumstances and relations amid which it takes place, to-wit, **the child-bearing**, the bearing and rearing of children. Confined to this sphere which God allotted to her as her special and sacred function, patiently acquiescing in its sorrows and faithfully discharging its duties, she will partake of Christ's salvation. She will find motherhood not a curse but a blessing, not a hindrance to salvation but a help to it (v. 14). ELLIC. claims an allusion to Gen. iii. 16. As sin opened the floodgate of transgression, the very sentence for her sin had also a corresponding promise for her. Through "the child-bearing" she should give birth to a Saviour, "the appointed means of her own and of the world's salvation," she would be the instrument of the incarnation (Gal. iv. 4). But neither Eve nor Mary was saved in any other way than all other be-

¹ σωζειν, σωτήρ, 3, σωθῆναι, 4.

lievers, and that no singular act or event is implied is obvious from the following requirement **if they continue . . . with sobriety**, which sets forth the Christian life in its various phases in general, not simply conjugal or maternal life. Child-bearing is not *per se* a ground of salvation, "but if they continue," etc. The usual proviso of faith is insisted on, and the condition that they "continue" in it implies that they are standing in faith. Their vocation consists in the discharge of conjugal and domestic duties, than which there is no higher or more sacred function, yet they must at the same time cultivate the cardinal Christian virtues, the requisite concomitants of salvation. **Sobriety** is a Christian grace pre-eminently becoming in women as over against the forwardness rebuked in 11. With this term "the exhortation returns to its starting-point, the subordination of woman." **OBSERVATION.**—A literal and legalistic application of what is here said on dress and jewelry does not consist with the spirit of the Gospel, and the subject is at all events not private adornment. Not ornamentation or fine apparel is condemned, but their substitution in the house of God for spiritual beauty and grace. On the other hand, the very manner of his argumentation shows that in the matter of restricting the functions of ruling and public teaching and praying, Paul is contending for a principle of permanent and universal application. He taught thus "in all the churches" (1 Cor. xiv. 34-36).

CHAPTER III.

From the conduct of public worship, Paul proceeds to the requisite qualifications in Church officials, in those who preside over and those who minister to the interests of the congregation. These were not clergymen in the modern sense, the distinction between lay and clerical not having arisen, nor were they *per se* or primarily teachers, that duty devolving on such as possessed peculiar endowment for it. The bishop might discharge this function. RAMSAY¹: "He may be a prophet and speak with inspiration" (2; v. 17; Tit. i. 9), but teaching did not belong *ex professo* to his position. The bishops were an official board in whom was vested the oversight of the Church, the administration of its property, finance, charity and discipline (v. 17; 1 Thess. v. 12; Rom. xii. 8; Heb. iii. 7, 17, 24).

Two categories appear quite early, bishop and deacon, with plural representatives of each (Phil. i. 1). Hatch² claims that they were originally the same. Kurtz argues this from "the practical identity of the qualifications set for them." He assigns to the bishops the function of "governing, administrating and superintending," to the deacons that of "serving, assisting and carrying out details as subordinate auxiliaries." Though the latter appear here as a recognized institution, it is not probable that the appointment of "the seven" (Acts vi. 1-6) was followed as a model. That seems to have been a provision for a special emergency.

The term "elder," "elders," is also of frequent occurrence especially in connection with Jewish Christians (Acts xi. 30; xv. 2, 4, etc.; xxi. 18). Its identity with bishop³ is now generally admitted even by Anglicans. The two terms are applied indifferently to the same persons, and in some passages (ex. gr. Phil. 1), elders are not mentioned though "bishops" are spoken of. Here, Paul speaks only of a "bishop" and "deacons," but in v. 17 of "elders" alone.

The two terms may convey "essentially different meanings."

¹ The Church in the Roman Empire.

² The Organization of the Early Christian Churches.

³ ELLIC., BIB. COMM.

"Bishop"=overseer, used by the LXX. indefinitely as an official designation, refers to duties, office, oversight; "elder" to age, honor, ripe experience, personal dignity. Elders, it seems, were selected for bishops (Acts xiv. 23; xx. 17, 28; Tit. i. 5, 7; 1 Pet. v. 12), to take the oversight of the flock. Ramsay maintains that an elder of approved aptness and power was designated by the Council of Elders to superintend a certain action, and that he thus became "a Presbyter in special circumstances," an Episcopos for the occasion. Having thus been tried in the discharge of executive duties, and gained commanding influence by his personal character, "the Episcopus tended to become permanent," and before the middle of the second century he enjoyed monarchical power. How this rapid transition came about, how a community in which all had equal rights, an autonomy presided over by a college of equal elders, found itself in a short period under a single definite rulership, under a sovereign bishop, the answer to this, appears in the exigency of the times, in the provincial civic administration, in the pressure of the state, in the havoc of the persecutions, in the rise of heresy, in the strong consciousness of unity and brotherhood which animated a community co-extensive with the empire and proscribed by it, and which felt the need of a medium of intercourse between its widely-scattered communities. All these considerations and still others continued to call for a compact organization, for a common policy, for "a centre of order and a guarantee of union," for a central embodiment of each particular community with power to speak and to act for it, not only before the universal community, but also before the state. (Cf. Luth. Comm., Phil. i. 1.) That this had the sanction of a *jus divinum* is the invention of a later age.

1-7. Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having *his* children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.

Faithful is the saying (i. 15), a preface calling attention to a new line of thought, not as elsewhere "introducing

a maxim of faith, but a maxim of experience." Some may have thought otherwise. **Seeketh**,¹ definitely manifests his "desire" for it, grasping for it as something desirable. Such aspiration may have sprung from ambitious motives (Jas. iii. 1), or from the zeal born of faith and love. An excellent work may be sought from unworthy motives and by unfit persons, even though as in the present case grave responsibility and peril attach to it. Men to fill this office were evidently chosen either by Timothy, or by the Church, hence these directions.

A good work. V. O.: "The adjective denotes the excellency of the work, the noun its difficulty." It is an honorable occupation (2 Tim. iv. 5; 1 Thess. v. 13), but it is "the name of a work, not of a dignity." The "office is the synonym of activity, labor and toil, not honor and ease" (i. 18; 2 Tim. iv. 7; Acts xv. 38; Phil. ii. 30).

The bishop therefore. Since the office is so excellent and honorable it demands noble personal virtues. The aspiration for it is commendable, but the fitness it requires should make men pause. A good office demands worthy incumbents.

Must be without reproach. An irreproachable character (10) is a moral necessity in one appointed as overseer. The moral repute, in which the person to be chosen is held among those over whom he is to preside, conveys a general idea (Tit. i. 7), giving the true point of view for the whole passage, comprehending and explaining all that follows. To the objection that these qualifications are mostly commonplace, the Bib. Comm. answers, "It is his general consistency, and his excellence in the relations of domestic and social life," which guarantee his fitness for the office. The requirements are mostly of an external character, "virtues which meet the eye"—for who can judge the heart? and the primary

¹ *ὑπέγεται*, vi. 10; Heb. xi. 16; Rom. i. 27.

condition for the office is a good reputation. From this point Paul particularizes: **husband of one wife.** Lack-ing this qualification he could not "be without reproach," since a strong prejudice obtained at the time against second marriages of all kinds. According to one view this is directed against polygamy, but had there been occasion to condemn that sin Paul would have forbidden it to all. It could hardly have occurred to him that a polygamist would intrude into a holy office. Carlstadt interpreted it of obligatory marriage for pastors, and it may be claimed that one familiar with domestic duties is better prepared for pastoral ministrations than a bachelor. It may be directed against remarriage after divorce, but it is not limited to that. Public sentiment at the time looked with disfavor upon the contraction of marriage after the death of one's consort. It was held to be un-seemly, if not immoral. To forego a second wedlock was regarded as a mark of high moral strictness. Even the heathen deemed it unbecoming for a widow. It, therefore, behooved one about to step on the high pedestal of pastoral oversight to conform to public sentiment—as long as it was not sinful, and to set an example of self-restraint. The like requirement was made not only of deacons (12), but also of widows who were to be enrolled for Church service (v. 9), while the younger widows were counselled to contract another marriage (v. 14), a prac-tice defended (Rom. vii. 2 f.; 1 Cor. vii. 8, 9, 39). Pruden-tial reasons, regard for their official standing and in-fluence, should lead bishops to deny themselves a privi-lege not denied to others, when thereby they would strongly prepossess the public. The Church very soon reduced this to law, and according to Origen neither bishop, presbyter, deacon or "widow" could marry a second time. The prohibition of marriage, altogether, to

the clergy, is clearly irreconcilable with the Apostle's injunction here and in 4. **Temperate**¹ may be taken literally, or metaphorically: sobriety of temper, "not intoxicated or swayed by any carnal passion." It has thus close affinity with the foregoing virtue as well as with the next one. **Soberminded**,² discreet, self-controlled, the opposite of vehemence or violence which goes to excess (Tit. i. 7, 8). Outwardly manifested this virtue becomes **orderly**,³ of proper behavior, with nothing unseemly in his conduct. **Given to hospitality** (Tit. i. 8). This duty was called for not only in a general way by the large number of Christians, strangers and exiles (Rom. xii. 13; Heb. xiii. 2; 1 Pet. iv. 9), but it devolved especially upon the overseers who were charged with the maintenance of intercommunication between the widely-separated Christian communities (Tit. i. 8). **Apt to teach**, able and expert (2 Tim. ii. 24). Although teaching was free to all who had the requisite charism, bishops must in particular know how to present truth in the instruction of catechumens, for general edification and for the refutation of heretics (Tit. i. 9). Those who labor in word and doctrine are worthy of special honor (v. 17). **No brawler**. Lit. quarrelsome over wine⁴ (Tit. i. 7), not simply drunken, but exhibiting drunkenness, noisy, bullying, abusive. It is akin to **striker**, a passionate, impulsive character ready to quarrel and to give blows, and since both (Tit. iii. 2) are evidently the opposites of the two following: **gentle** (forbearing, yielding, reasonable), **not contentious**, the reference is doubtless to violent be-

¹ *νηφάλιος*, 11; Titus ii. 2. *νήφειν*, to watch, 1 Thess. v. 6, 8; 2 Tim. iv. 5; 1 Pet. i. 13; iv. 7; v. 8, used in general metaphorically of watchfulness and sobriety.

² *σώβόρων*, *σωφροσύνη*, ii. 9, 15.

³ *κόσμιος*, ii. 9.

⁴ *πάρουντος*, cf. 8, *μή οὖτω πολλῷ προσέχει*.

havior proceeding from wine or from any cause. Of the pair of virtues enjoined ELLIC. defines the latter as "not aggressive or pugnacious," the former having the wider meaning of "actively considerate and forbearing, waiving even just and legal redress" (2 Tim. ii. 24). Co-ordinate with these follows the epithet **lover of money**, avaricious (vi. 10; Heb. xiii. 5; 2 Tim. iii. 2; Luke xvi. 14), connecting closely with "contentious." The greed of gain begets contention and wrath. A retrospective reference to "given to hospitality" is suggested. **One that ruleth.** . . . An overseer's usefulness must not only not be hindered by personal blemishes, but he must be strong on the social side. His conjugal life was touched on in 2, now his relation to his entire family, his own house, is brought forward as a test of his fitness to rule the Christian household. The qualities which go to make a good head of the family, love, patience, firmness, prudence, are the very qualities required in one who presides over the family of believers. Success with one's private family argues capacity for governing the public Christian body. The true test of a man is at all events not what he is abroad, but what he is in the small circle of his own home. "His own" *versus* "the church of God" (v. 15). **House** includes the servants, the whole establishment. **Having** (holding) . . . **in subjection** (ii. 11; Tit. i. 5), holding them in the proper moral sphere (Col. iii. 20), restraining them from disorder and lawlessness **with all gravity** (ii. 2), may refer "to the way in which the father must do his duty," or to the children's demeanor, connected closely with "subjection," "specifying the attendant grace with which their obedience was to be accompanied" (ELLIC.). **But if a man knoweth not**, etc. The analogy between a natural family, "a little Christian community," and

the brotherhood of God's children over which the overseers are placed as fathers in Christ, shows "the reasonableness and justice of the requisition" that he rule well his own house. It is an inference from the less to the greater. If his paternal influence failed with his own children, how will it suffice in the larger sphere of the Church, where the same qualities in a higher degree are needed to cope with like difficulties? It is in fact notorious that a pastor's ill-bred and ill-behaved children are the greatest obstruction to his usefulness (1 Sam. iii. 13). **To rule**, lit. stand at the head of,¹ control (v. 17; 1 Thess. v. 12). **Take care of.** While the province of a father and that of a pastor are put on the same footing, this milder term does not allow spiritual overseers to be lords over God's heritage (1 Pet. v. 3). While it means to take charge of, to direct, to administer an office, to provide for, it includes the idea of tenderness, anxiety, self-denying devotion (2 Cor. xi. 28; Luke x. 34, 35). The congregation, it is implied, are to render corresponding obedience as children, not as servants. **Not a novice**, a recent convert. The original is "neophyte," one newly planted, i. e. one recently baptized (Rom. vi. 4, 5; xi. 17; 1 Cor. iii. 6), a metaphor taken from plants, which, though they have luxuriant foliage, are tender, fragile, easily injured. Such a one is not to be suddenly elevated to a position of oversight, lest **being puffed up . . .**² The Greek is of doubtful meaning. Some render inflated with conceit, suffering from a swelled head. Others: befogged, his understanding beclouded with pride. It is not good for one "to begin at the highest point." Not only does the novice lack the needful experience to be a guardian of others, but his sudden elevation to power is likely to make him dizzy, to be hurtful to his own

¹ προστῆναι. ² τιψωθεῖς, τέφος. Beng.: a smoking heat without flame.

soul, and in promoting men over others, their own welfare must not be overlooked. They will be tempted to self-exaltation. This caution was impracticable at the founding of churches (Acts xiv. 23), but the immediate apostolic oversight rendered it unnecessary. It became the fixed rule in the Church from the earliest times. **The condemnation of the devil.** The grammatical affinity of this clause with 7b, which refers to the snare which the devil lays, has led to the rendering the judgment which the devil brings. But (BENG.) "he does not judge, but is judged." God executes judgment. The devil rests under his punitive sentence, and such a judgment as he was the object of will also be passed upon the young bishop under similar circumstances, i. e. if self-exaltation occasions his fall (Jud. 6; 2 Pet. ii. 4). **Moreover, he must have good testimony . . .** Lit. **but also he must . . .** connecting with 6. Not only does Paul forbid the selection of a neophyte, of whose new life little can be known, but the candidate for this office must have attained to a good standing in the eyes of those without the pale of the Church (Acts 16, 12). Besides being irreproachable in the community itself (2), favorable testimony must be borne to him from those who are outside the Christian fold, who have no religious sympathy with him (v. 14; Tit. i. 13; 1 Cor. v. 12; Col. iv. 5; 1 Thess. iv. 2). **Lest . . . into reproach** is to be taken independently of the next clause, and immediately with the foregoing. If he does not command favorable testimony from those "without," i. e. the non-Christian public, he will come into reproach among them, be the object of their reproachful comments and judgment, whether deserved or not. Suspicion of his sincerity, because of his notorious former vices, will neutralize his influence, **and** (ELLIC.: "what is sure to follow") **the**

snare of the devil (vi. 9; 2 Tim. ii. 26). Deprived of his good name, conscious of the loss of character, a "recent convert finding himself an object of suspicion and reproach" in his high office, becomes an easy prey to the subtlety of Satan, and recklessly returns to the sinful courses from which he had just been rescued, becoming as wicked as he is reputed.

8-13. Deacons in like manner *must* be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Women in like manner *must be* grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling *their* children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

Deacons¹ (Phil. i. 1). ELLIC.: "An assistant and subordinate to the Presbyter." (See p. 40.) **In like manner**, as in the case of bishops. The relationship of the office calls for related qualifications. The duties being not different but similar demand similar characteristics. In respect to this class also no comprehensive enumeration of requirements is given, but, along with the interdiction of certain vices, a few positive qualities are instanced, for the most part those domestic or social virtues which men readily see and judge in others. **Grave** (ii. 2; iii. 4; Tit. ii. 2, 7), marked by propriety, commanding respect by their character. The positive requirement is followed by three negatives: **not double-tongued**, saying one thing to these, another to those, a firm curb on the tongue being needed in their extensive personal intercourse with the members as they ministered to the poor, the sick and the helpless (ii); **not given to**² . . . "enslaved to" (Tit. ii. 3). Beng. suggests the lia-

¹ διάκονος, minister, servant.

² προσέχειν; iv. 13; Heb. vii. 13.

bility to excessive drinking by their official visits to many houses, whereas the deacon must be a pattern of temperance ; **filthy lucre**, not gains from unclean or disreputable business, but from a dishonest use of the alms of the Church, or from the perversion of their spiritual office to purposes of sordid gain (3 ; vi. 5 ; Tit. i. 7, 11 ; 1 Pet. v. 2). A covetous man should not be entrusted with a church office that requires the handling of funds. **Holding** (i. 19 ; DEW. : “ behaltend ”) **the mystery of faith** = “mystery of godliness” (16). “Faith” (Gen. Poss.) is the subject, “mystery” the object on which it exercises itself. By the latter is meant the Gospel hidden from the world until made manifest by Christ and the Apostles (Rom. xvi. 25), and even then not apprehended except through the enlightenment of the Holy Ghost (1 Cor. ii. 7, 10, 14), an object of faith, transcending all knowledge. **With a good conscience**, emphatic *versus* “greedy of,” etc., and to be closely connected with “holding.” V. O. : “The same inward connection between faith and a good conscience as i. 18.” Do. : “The Apostle presupposes that this mystery is like a treasure in the actual possession of the deacons,” and that “the pure conscience is the coffer in which the treasure is best deposited,” the best means of its preservation. This demand goes much deeper than mere outward blamelessness. It does not imply that preaching was the deacon’s vocation. Such should be the mark of every Christian, but pre-eminently of those who in the discharge of official duties would have constant opportunity to speak of faith’s great mystery. **And¹ . . . also first be proved.** BENG. : “before that they be fully admitted into the office.” It is not said by whom they were to be “proved,” nor on what specific points, neither was a formal examination neces-

¹ καὶ . . . δέ, “formula of an adjunctive character” (ELLIC.).

sary to discover the requisites named, still the congregation was not to be content with the generally fair standing of a candidate, but to scrutinize his manner of life and his disinterested conscientious devotion to the Gospel, so that unworthy persons might be kept out of the sacred office. **Serve as deacons** (13; 1 Pet. iv. 11), **if they be blameless**, lit. "being found unaccused." Found blameless as the result of earnest inquiry, no charges being laid against them, let them be made deacons. **Women in like manner** (ELLIC. : "when engaged in the same office") is a phrase involving difficulties. The qualities mentioned should mark all Christian women, but, it is implied, they are indispensable to a certain class. Some understand therefore a reference to an order of female officials corresponding to bishops and deacons. But of such an order in apostolic times there is no trace except what is given in v. 9 ff., and that seems decisive against an official class, for whom, further, not "women" but "deaconesses" (Rom. xvi. 1) would have been used. As the direction occurs in the midst of the requirements for "deacons" (8-10 and 12), the "women" indicated must sustain a close relation to the deacons, and if not a separate class engaged in similar duties, they must have been their wives actively taking part in the official duties of their husbands. In administering alms to sick and dependent females, the deacons would of necessity call to their assistance their own wives,¹ who must accordingly excel in the same virtues prescribed for their husbands. It is grammatically impossible to include the wives of "bishops," that subject being closed by 7, and their duties, too, gave less occasion, if any, for the co-operation of their wives. There was no special call for enjoining domestic duties on these women. That what

¹ Beng. makes γυναικας depend on ἐχοντας, 10.

was called for, was that in certain respects “ their character was material to their husband’s fitness.” “ Husbands of one wife ” (12) confirms this explanation. **Grave** (8). **Not slanderers**,¹ traducers, corresponding to “ double-tongued ” (8), which is more likely to be the snare of men, while women often use the tongue as a weapon to injure others. The literal reading is “ not devils,” an appropriate designation of liars and scandal-mongers be they women or men (2 Tim. iii. 3 ; Tit. ii. 3). **Temperate**, if taken in the literal sense (cf. 2), is the same as “ not given to much wine ” (8). **Faithful in all things**, in every sphere of life, is a prerequisite of the deacon’s wife. If she does not meet these requirements he is unfitted for the position whatever may be his personal qualifications. This, says Beng., corresponds to 9. **Husbands of one wife . . .** In their domestic relations the demands made of bishops are applied also to deacons. They must have the same high standard of conjugal and parental relations (Tit. i. 6). Paul does not enumerate the specific gifts and talents needed for the administration of the office so much as the conditions for receiving it. The possession of the former is presupposed, but before they can be entrusted with a church office, men must be known to have conspicuous excellencies of Christian character as the essential criterion of their usefulness. **For they that have served well.** “ The directions concerning fitness for the diaconate are now enforced by the assurance of the high personal awards which a good deacon may hope to reap.” The results which crown fitness and fidelity in the office justify the high requirements. Such as are the prerequisite demands, such are the consequent rewards to them “ that have served well as deacons.” **Gain to**

¹ διαβόλονς=διάβολος, 8.

themselves,¹ acquire or procure for themselves. While their life is spent in ministrations to others great good will accrue to themselves. Disinterested service never fails of personal gain. **A good standing** admits of divers interpretations. Its true rendering is determined by the following clause. For “standing” we may render, step, stair, degree, and the term may express means or end. Against the view of honorable promotion to a higher office, it is maintained that a hierarchical gradation of rank was unknown in apostolic times, that such a motive would not be appealed to by Paul, and that it has no correlation with the following. The rendering “an honorable post,” a position of influence in the congregation, involving honor as well as toil and peril, harmonizes with what follows, if that is understood of boldness of speech as a minister or preacher (ex. gr. Philip, Acts vi. 5; viii. 5-40; xxi. 8, 9). Doubting the correctness of the latter, one may render: either a good step in the spiritual life, progress in Christian perfection,—ii. 15 is analogous—nearness to God, or, the final reward of a completed service. DEW.: “A high stage of eternal blessedness.” Viewing the Christian life as a united whole, advance here being the pledge of greater blessedness hereafter, V.O. combines the two ideas: “A faithful fulfilment of our calling in the Church of Christ is the means blessed of Him to win here, as in eternity, a good degree of growth and of salvation.” **And great boldness.** The favor or “good standing” in God’s eyes encourages one to peculiar boldness and freedom with God (Heb. iv. 16; Eph. iii. 19). The former offers a ground for cheerful assurance and joyous confidence **in the faith . . .** Alike “a good standing” and “great boldness” have their ensphering principle in this faith, namely, that **which is in Christ**

¹ The Greek only here and Acts xx. 28; cf. 1 Thess. v. 9.

Jesus (Gal. iii. 26; Eph. i. 15; Col. i. 4). The Apostle has reached a pause, and before passing on to new matter “he takes a retrospect of these instructions and mentions the reason for giving them,” the interest of order in God’s house, the momentous import of the Church.

14-16. These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

These things (especially the brief directions beginning with ii. 1), **hoping to come . . . shortly.** He writes not *because* he hopes to see Timothy soon, but *notwithstanding* that hope. The immediate ground for writing follows in 15, **that thou mayest know . . .** For “shortly” some translate “rather soon,” “sooner than I anticipate,” “sooner than is implied by these instructions.” **But if I tarry . . .** The possibility of delay led him to convey his counsels by letter, a superfluous task were he to reach Ephesus sooner (iv. 13). My visit may be delayed, he says, but not my directions. Hence in the event of my tarrying thou wilt have the needful guidance in matters of God’s house, which are too important and sacred to be left to convenience, caprice, haphazard or disorder. In the house of God it is a matter of the greatest moment **how men ought to behave themselves.**¹ Hence this letter. The reference is not to individual deportment, but to what is becoming in official deportment, in the conduct of Church affairs, with what care these interests are to be administered, as indicated by the qualifications of the officials just enumer-

¹ ἀναστρέψω, 2 Cor. i. 12; Eph. ii. 3; Heb. x. 33; xii. 18.

ated and enforced. No line of personal or official conduct is mapped out for Timothy. He is simply charged to be careful that in the superintendence and government of the Church everything be conformed to apostolic requirements. **The house of God** is a phrase applied in the O. T. not only to the temple, but to Israel, the covenant people among whom God dwelt (*Hosea viii. 1*), in the N. T. to the body of believers, the new covenant people, in whom as in a spiritual temple the indwelling of God is realized (*1 Cor. iii. 9-17*; *2 Cor. vi. 16*; *Eph. ii. 22*; *1 Pet. iv. 17*; *Heb. xii. 22*). The inward unity and indestructible stability of the Christian community is implied. **Which (indeed) is the Church of the living God** (*Heb. xii. 22*), farther defines the house of God as the Christian Church, with the living God as its builder and indwelling life. Herein is found the momentous reason for these detailed directions. How this magnifies the office of oversight! Inasmuch as the Christian community constitutes a “house,” “the Church” of God, it must have specific regulations, its interests must be looked after with the utmost solicitude. Ellic. finds here a “fuller definition of God’s house on the side of its internal and spiritual glory; . . . a living and spiritual community, a life-stream of believers in an everlasting God.” **The pillar and ground (stay) of the truth**, ELLIC.: “a climactic apposition to Church of, etc.,—defining with indirect allusion to nascent and developing heresies (*iv. 1 f.*), the true note, office and vocation of the Church.” A recoil from the perversion of this passage in support of Romish claims of authority and infallibility, has led to another construction which puts a full stop after “God,” and makes this clause the beginning of a new sentence: “pillar and stay of the truth and confessedly great is the mystery of godliness,” “an interpretation which if not

possibly ungrammatical, is singularly harsh, obscure and feeble" (Bib. Comm.). The immediate connection with what precedes is suitable and natural, this proposition forming a bridge from that passage to what follows. The superintendence of the Church is the general theme. Heretics are to be guarded against, for the Church is not the upholder of error, but the pillar of the truth, and the magnitude of truth it is charged to maintain, "the mystery of godliness," is universally confessed. Since then the Church is the conservator of the truth, it is all the more important that everything in it be well-ordered. **And ground**, the same idea as pillar (Gal. ii. 9; Rev. iii. 12), but with climactic stress, the support of the whole structure. BENG. : "these two terms=one word, expressing something very solid, . . . exceedingly high and exceedingly deep." This accepted interpretation does not conflict with Protestant principles touching the Church. Care must be taken not to strip the Church of its true character nor the Scriptures of their obvious meaning through fear of Romanism. While the Church is not a source of truth, except in the sense that Christ and His Apostles constitute its very foundation (Eph. ii. 20), it is a "pillar" of the truth, the means by which saving truth, the Gospel personally manifested in Jesus Christ and acknowledged by men, is upheld and preserved. CALV. : "It sustains it by making it known by its preaching, by preserving it unmutilated and pure, and by transmitting it to posterity." The house of God is the house and shelter and fortress of the truth. Only within its walls is found the truth, only through its activity does the truth stand fast. To it as to a divinely founded institution, the truth, along with the Holy Ghost, the spirit of truth, was committed, and its chief task is the maintenance of divine truth and its establishment throughout

the earth. WIES.: "This vocation the Church has had and exercised from the beginning, and will so continue to have and exercise as surely as it is the Church of the living God." **And without controversy**, a better rendering: "and confessedly," as generally acknowledged. The majestic passage which follows is undoubtedly a familiar quotation from a liturgical formula, like Eph. v. 14; 1 Cor. ii. 9. Its abrupt introduction, its short, unconnected, co-ordinate phrases, with their antithetical parallelisms, and union of opposites, each clause in the original composed of almost the same number of syllables, and the whole having a euphonic and rhythmical character, are considerations pointing to the fragment of an ancient hymn or creed. According to the well-known confession, the burden of the Church's song, the core of her creed, **great**, of vast depth and import, **is the mystery of godliness**—mystery of faith (9; Eph. iii. 3-5), the mystery accessible only to godliness, the object of its faith (Tit. i. 1), the spring of its life, the truth of which the Church is the stay and fortress. The essential constituents of the "mystery," its Christological contents, appear strikingly from the quotation, which in three pairs of predicates by a marvellous conjunction of the contrasts, flesh and spirit, angels and men, world and glory, comprises the whole economy of Christ from His incarnation to His ascension. All the predicates are applied to one and the same subject, and this subject is now generally admitted to be the equivalent of "who" or "**he who**," the theory of a quotation beginning here confirming the decision of the best critics. The antecedent is omitted, though easily recognized. The antithesis of the ideas in the several pairs offers a key to the understanding of each predicate. **Manifested in the flesh**, an expression used of Christ's appearance upon earth (1 John i. 2; iii. 5; John i. 14). It

presupposes a previous unincarnate, invisible state, and (HUTH.) "is a powerful argument for the pre-existence of the word" (John i. 1, 14; 1 John iv. 2; Phil. ii. 5-7). Man is flesh. And the eternal Son appeared in the garb of humanity, under finite conditions, obedient to death. **Justified** is the antithesis of the preceding. The verb has not here the usual Pauline sense, but means to be vindicated (Matt. xi. 19; Luke vii. 35; Rom. iii. 4). Its import is the opposite of being mistaken or misjudged, to be proven or recognized to be the very person which one actually is. His descent to the level and the limitations of man "in the likeness of sinful flesh" (Rom. viii. 3), obscured, veiled the true character of the Redeemer, but this was shed forth, demonstrated **in the spirit**, on that side of His being which contrasts with the flesh. The latter, the external human form, exposed Jesus to misapprehension (John vi. 41 f.; vii. 27), but the inner life-principle, the higher ethical element, in the sphere of the spirit, the faculty of moral action, attested, disclosed His true character (Heb. ix. 14). It was "the spiritual part of the nature He had assumed," the part especially and intimately united to the divinity, that flashed forth His exalted nature and dignity. His divine features were reflected in the moral radiance of His life. Notwithstanding the flesh "He was declared to be the Son of God with power according to the spirit of holiness" (Rom. i. 4; Matt. vii. 29; Luke xxiii. 47; Mark xv. 39; John vii. 46; i. 14; ii. 11; iii. 2; xiv. 11; Acts ii. 36). **Seen¹ of angels**, lit. appeared unto, showed Himself to. The original denotes not simply "being seen," but discovering one's self, presupposing action on the part of the one seen. What is taught is Christ's appearance to angels,

¹ *ἴσθηται*, Matt. xvii. 3; Luke i. 11; Acts vii. 2; 1 Cor. xv. 5-8; Heb. ix. 28. Nearly always of the self-exhibition of the subject.

the ministers of the divine throne, and not the appearance of angels to Him. The Ascension is not meant—that comes in the last clause—but (DEL.) “some supernatural scene the counterpart of the *descensus*.” The clause **preached among the nations** fixes the meaning of this. It draws a parallel between the celestial and the terrestrial world. Preached to the one, He was seen by the other. The revelation which comes to man by preaching, came to angels in some other way. To them as well as to fallen men was given the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. iv. 6). His incarnation gave to them a vision of the eternal Son such as had not been vouchsafed to them before. His being “preached among the nations” calls attention to a distinctive and glorious feature of Christianity. Its subjects go everywhere preaching the cross. They proclaim to all nations redemption and life through Jesus Christ. And their preaching commands a glorious response: He is **believed on in the world**. Marvellous as is the preaching, is also the faith which it produces in men (2 Thess. i. 10). **Received up in glory.** As in the ungodly “world” a reception was given Him, and there was accorded to Him the faith and loyalty of men, so in heaven there was a lifting up of the mighty gates and an opening of the everlasting doors to admit the king of glory (Mark xvi. 19; Acts i. 2, 11; x. 16). V. O. embraces in the last conception “His whole heavenly life in glory.” His manifestation begun upon earth is consummated in heaven.

CHAPTER IV.

1-5. But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer.

The same general subject is continued. After having spoken (iii. 15) of the Church as the protector of the faith, and specified (16) the chief elements of the faith, Paul now warns (iv. 1-5) against apostasy from the faith. If the Church is to maintain the truth unshaken, there is need for the utmost vigilance on the part of those guarding this fortress of the truth, the Spirit having clearly foreshadowed an imminent apostasy through the undermining of the truth on the part of errorists.

But is antithetical to iii. 16: great as is the mystery, mighty as is the truth, it is endangered by its enemies. Disbelief and apostasy are in prospect. In contrast with the Church upholding the faith **some will fall away from** it. The truth will not fall, but men will fall, by losing their hold on the truth. **Expressly**, distinctly, BENG.: “in a set form of words.” The reference is not to the prophecies of the O. T. or to those of Christ (Matt. xxiv. 11 ff., 24), though these gave sufficient grounds for such a warning. Wrought by the Spirit there may have been in the mind of Paul and of others a certain expectation of apostasy, and this would find vent in expressions

justly ascribed to the Spirit (Acts xvi. 6; xx. 23, 30; 2 Thess. ii. 3). Some such predictions may have been lying before his eye (Acts xi. 28; xiii. 2), and he discerns in the circumstances at Ephesus the beginning of their fulfilment (1 John ii. 18; 2 Pet. iii. 3; Jude 18). **In later times**, latter times, a period subsequent to the one in which he was writing, simply future to the speaker (2 Tim. iii. 1; 1 Pet. i. 5; 2 Pet. iii. 3; Jas. v. 3), the designation of the period immediately preceding the close of the Christian dispensation. Germinally this apostasy is viewed as already present. **Some** (i. 3, 6, 19), not the errorists, but those led astray by them, **shall depart from the faith** (Heb. iii. 12). BENG.: “By denying what is true and adding what is false.” This includes every deviation from the unadulterated doctrine of Scripture, as well as a formal renunciation of what is embraced in the faith (2 Tim. ii. 18). This departure, the antithesis to iii. 15, 16, is brought about through heretical teaching, through **giving heed to** (yielding to)¹ **seducing spirits**. The occasion of their fall, the instrument of it, is their taking hold of doctrines which spring from deceiving spirits, and thus relaxing their hold on the faith revealed by “the Spirit.” The “**seducing spirits**,”² by which they let themselves be led away from the truth instead of being led into the truth by “the Spirit” (John xvi. 13), are not merely the false teachers,—who are specifically mentioned (2)—but the lying powers by which error is inspired and spread, the spiritual emissaries of the father of lies (Eph. ii. 2; vi. 12),—**devils** (or demons), which is only a more exact definition of “**spirits**” (2 Cor. xi. 14; 1 Cor. x. 20). The truth is one, so is its primal source, “**the Spirit**” (1 Cor. xii. 11). Error is

¹ προσέχοντες, i. 4; iii. 8.

² πλανοί, 2 Cor. vi. 8; 2 Jno. 7; 1 Jno. iv. 6.

multiform, so the principle to which it can be traced is a multitude of "spirits" (Jas. iii. 15; Col. ii. 22), though these may also in their opposition to truth be viewed as a unit (John iv. 6). **Through the hypocrisy of men that speak lies**, fitting instruments of the father of lies (John viii. 44), connects with "giving heed to," defining the manner in which that is brought about. As the apostasy will be brought to pass by the "giving heed," etc., this in turn will be caused by the hypocrisy of the seducers, by the overmastering influence which their feigned sanctity will exercise upon the minds of their victims (Tit. i. 10). ELLIC.: "lying teachers will be the mediate, evil spirits the immediate, causes of their apostasy." "Hypocrisy," "lies," is stronger language than in i. vi or Tit. i. 10. HUTH.: "the errorists professed to teach divine truth while their consciences told them that they were teaching myths, etc., and that for filthy lucre." **Branded in their own conscience.** The A. V. "seared," dead against all holy and moral influences, hardened past feeling, is the very opposite of what is meant. The figure is that of a branding iron which when heated was used to burn a legible mark of their infamy upon slaves and criminals. Such a mark the false teachers bore on their conscience. In corrupting the truth while pretending to teach it for spiritual ends, they acted against their better knowledge, they were "self-convicted slaves of sin" (Tit. i. 15; iii. 11). BENG.: "The branding iron denotes the same thing, in a bad sense, as a seal, in a good sense" (2 Tim. ii. 9). **Their own** is emphatic. Under pretence of helping others to holiness they know the brand of guilt "burned as with a hot iron" into their own conscience. This explains their hypocrisy, the refuge of a defiled conscience, while faith and a good conscience are boon companions (i. 5). It also offers the key to certain characteristics of the false spirit-

ualism of the errorists noted in 3. **Forbidding to marry . . . meats.** These traits, the rejection of God's creatures, ostensibly for the furtherance of holiness, are seldom wanting to a pseudo-Christianity. They exhibit here, as always, the glaring inconsistency between its professed aim and its real inwardness. Asceticism arrogates superior spirituality. That marriage, God's primeval institution, is sinful, was an error maintained by the Essenes and the Therapeutæ, and at an early period became the watchword of heretical Christian sects (I Cor. vii. 28, 36). Scruples about "meats" (food) were derived, at least in part, from Judaism, with its distinction of clean and unclean. Rom. xiv. 2, 21, and Col. ii. 16, 21s refer to such abstinence, but neither mention the kinds of food prohibited nor the ground of their prohibition. Certain Gnostics condemned animal food. This unchristian principle was hardly as yet in an advanced stage, but Paul warns against a coming evil, a morbid asceticism which confounds outward abstinence with inward purity and seeks ethical perfection by dispensing with external gratifications (Tit. i. 14, 15). This subversion of evangelical freedom is confined to no age. The "forbidding" of marriage is not refuted as is the interdiction of "meats," perhaps because what is said concerning the latter applies likewise to the former; perhaps because ii. 15 already lays down the principle with which such prohibition conflicts. The sin and the absurdity of requiring believers to abstain from certain kinds of food are seen in the fact that **God created** them. Paul believed in creation by God, and that the end of creation was the good of man. God designed His creatures **to be received**¹ by us, and not to be rejected as evil. Such prohibition is wilful resistance to God, who ordained

¹ μετάληψις, Acts ii. 46; xxvii. 33.

these things for our use and enjoyment. **With thanksgiving**, the becoming spirit with which His gifts are to be received (1 Cor. x. 31). **By them**. . . . Lit. **for¹ believers and those who acknowledge the truth** (ii. 4). Beng. holds that God created meats, "even for those who are without faith and give no thanks," but Paul leaves them, as it were, to themselves. He is speaking of believers. Certainly they alone realize the end of creation, a thankful enjoyment of it. There was in the mind of Him who created "meats," and in Paul's mind, God's true children, the very class to whom the errorists would forbid meats, showing the latter's prohibition to be at war with the Creator. BENG.: "He who forbids even one kind does a wrong to his Creator and to believers." **And know the truth** (ii. 3), a further designation explanatory of "believers," and incidentally contrasting them with the errorists, who deal in lies. **For every creature**, a causal sentence which by a universal principle substantiates the previous statement that what the false teachers disallow God created to be enjoyed. That anything is from the hand of God is enough to determine its quality. That makes it **good**, a positive declaration, followed by a negative: **and nothing is to be rejected**, "good" and therefore not to be refused as the errorists enjoin. The Creator will have His gifts cherished, not spurned (Acts x. 15; Rom. xiv. 14, 20). **If it be received** (being received) **with thanksgiving** (Rom. xiv. 6). A limitation of the previous predicates, "good and not to be rejected," an echo of the limitation in 3. The excellence of creatures is conditioned by their proper use. Ingratitude converts any good into an evil, a blessing into a curse. Every creature of God is ours on condition of thanks (Eph. v. 20) being mingled in the enjoyment

¹ If connected with "to be received," "for" changes to "by."

thereof. **For it is sanctified** (becomes holy) **through**, etc. This confirms 4, that whatever is partaken of with thanks is "good," and that no creature is to be rejected as evil or vile. By virtue of its creation it is good if partaken of with thanks, by virtue of God's word and prayer it is set apart to a sacred and higher use (Lev. xix. 24). In itself mere matter, possessing no holy character, it enters into a hallowed relation **through the word of God and prayer.** These two terms express the one idea of the thanksgiving in the fullest manner, the former referring to its contents couched for the most part in terms of Scripture, the latter to the mode of approach.¹ By means of God's word we draw nigh to Him. ELLIC. interprets: "More nearly defining the thanksgiving and more clearly showing its sanctifying effect." The thank-offering of the Christian bring all things into a hallowed relation. By "the word of God" is always to be understood "that uttered and revealed by Him in the Scriptures." With every thankful partaking (pres.) of God's gifts, a sanctifying efficacy arises from the thanksgiving embodied in God's word and offered to God in the form of prayer. To the sanctified man everything becomes sanctified (Tit. i. 15). He enjoys God in all His creatures. Truly all things are his, for he is God's (Rom. xiv. 14). Thanksgiving at meals is a Christian obligation. The Jews and even the heathen "consecrated the table with prayer."

Having scored the false teachers Paul addresses further admonitions to Timothy, first some bearing on what he has already said, then others of a general character relating to the work of his office.

6-10. If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of

¹ ἐπεργία, ii. 1.

the good doctrine which thou hast followed *until now*: but refuse profane and old wives' fables. And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Faithful is the saying, and worthy of all acceptation. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe.

If thou put the brethren in mind, lit. charging the brethren. LUTII.: “vorhalten.” The participle implies positive teaching, enjoining, setting forth principles, not merely to recall to memory. **These things** HUTII. restricts to the last utterance (5) in opposition to asceticism. Others include everything (from iii. 14) said in refutation of the heretics; others, general principles adapted to forewarn men of the pernicious errors clearly foreseen by the Apostle. Vigorous resistance to false teaching must be offered, not merely by (negatively) warning “the brethren” of a coming apostasy, but also by (positively) holding forth the truth which will counteract the nascent error whose harvest is apostasy. In this way will he fitly and properly discharge the ministry entrusted to him, **be a good minister** (iv. 5; ii. 15; i. 11, 12; 2 Cor. iii. 6; vi. 4). Only he is “a good minister of Christ Jesus” who sets forth and upholds the teachings of his Master; but, in order to do this, he must himself be continually **nourished¹ in the words of the faith, and of the good doctrine** (2 Tim. i. 5; iii. 15). No one can rightly impart what he does not possess. “Words of,” etc. HUTII.: “Words in which faith expresses itself.” “The good doctrine” (i. 10), epexegetical of “the faith” and at the same time contrasted with the “fables” and “genealogies” of the heretics, “the doctrines of devils,” etc. The faith and the doctrine may also be viewed as

¹ ἐντρεφόμενος, Beng.: “the present combined with reference to the preterite” = “continuous and permanent nutrition.”

correlates, the former having always a subjective reference. Timothy's inward life was capable of farther development, and Paul reminds him of the indispensable and unfailing means for its constant nourishment and growth (1 Pet. ii. 2; 2 Tim. ii. 15), the same as that on which he has hitherto subsisted, **which thou hast followed**, or to which thou hast closely kept thyself (2 Tim. iii. 10). Having been a faithful pupil in the school of sound doctrine, Timothy is to continue the same regimen by which he has been nourished until now. **But**, *per contra*, he is to give a wide berth to **profane and old wives' fables** (i. 4; Tit. i. 14). These are probably not the fables, genealogies, etc., above, which are in direct opposition to the truth. Timothy was in little danger of dallying with them, but these "myths" wore a more harmless look, though indeed "more fitted for old women than for ministers of the Gospel." ELLIC. notices the article as implying the well-known character and general currency of "the myths," which Timothy is to **refuse**, have nothing to do with (Tit. iii. 10). They are defined as "profane,"¹ "lying out of the holy compass," LUTH.: "unspiritual" (i. 9; vi. 20; 2 Tim. ii. 16), and as those of "old wives," anile, insipid, silly, "involving foolish and absurd statements" (2 Tim. ii. 23). V. O.: "The first epithet denotes the character of the myths as to their matter, the latter as to their formal statement." **And exercise thyself . . .** Paul never overlooks the positive side of right conduct. It is not enough that Timothy studiously deny himself those fables, he must make strenuous efforts toward personal godliness, "exercise himself,"² bend his energies in the direction of **godli-**

¹ βέβητοι, Ellic.: "Tacit antithesis to ἐνοεῖσται." Beng.: "Whatever is not profitable to this godliness though specious is profane" (2 Tim. ii. 16).

² γίγνεσθαι, Heb. v. 14; xii. 11; 2 Pet. ii. 14.

ness. It is not enough, even, to be "nourished in the words" of a sound faith, one needs to exert himself if he would gain strength in the Lord. Timothy had doubtless high standing for godliness, but Christian development is boundless, and hence the most rigorous self-training is always in place (12; vi. 11 f.; 2 Tim. ii. 22; Phil. iii. 12-14).

This counsel he is giving to Timothy suggests to Paul a striking figure. The gymnastic exercises in vogue among the Greeks, so conducive to health and vigor, serve to enforce the admonition to energetic spiritual exertion. The physical athlete is an object lesson of the benefit of inward spiritual training for Christians.

For bodily . . . profitable some interpret of the forms of bodily asceticism, referred to in 3, but no condemnation of them or warning is here expressed, whereas there they are severely condemned (1-3). Some value is attached to the bodily exercise. **It is profitable for a little.** This may have a temporal import, like Jas. iv. 14, "for a little time," salutary for this life (1 Cor. ix. 24-27). It promotes enjoyment and longevity, secures a corruptible crown. This view is strengthened by the combination of the present and the eternal life in the benefits of godliness; or, the restriction may be to degree. "**Bodily exercise**" has its uses; to some extent it is advantageous. **But godliness . . .** "Exercise unto godliness" might have been expected, but the repetition of "exercise" is not needed—the prize for which godliness is to be in constant training, yields boundless returns. The advantages of bodily training are confined to a few objects or relations in life and are temporary, those resulting from the inner exercises of heart-piety transcend all time and all measurement. They comprehend a blessing in which **all things** share. There is

absolutely no relationship of man, bodily or spiritual, no sphere, condition or interest of his, which is not in the highest degree benefited by godliness. "All things" include the **promise of the life which now is, and of that which is to come** (1 Cor. xv. 19; Rom. viii. 28). "Having promise," etc., inasmuch as it has promise, amplifies and confirms the previous statement "profitable for all things." We may render, "promise of life, both the present and the coming," the temporal and the eternal. Life in all its blessed import and in its eternal endurance is in prospect to godliness (2 Tim. i. 1). ELLIC.: "The promises of the old covenant are thus incorporated in the new and enhanced" (Deut. iv. 20; Eph. vi. 12; Matt. vi. 33; xix. 29; Mark x. 29; 1 John ii. 25). Godliness does not *per se* involve the forfeiture of any earthly good. **Faithful is the saying . . .** unlike i. 15; iii. 1 (cf. 2 Tim. ii. 11), refers to what immediately precedes. Assuming that possible objections might be raised against this sweeping assertion Paul herewith corroborates it. WIES.: "Herein lies the antidote of ascetic error." This is most certainly true, **for to this end we labour and strive** (are the objects of reproach). It is the underlying conviction which impels and sustains us in the bitter toil and attendant shame of ministering the Gospel. Our all is staked upon the truth that the blessings of godliness are all-embracing. Along with the confirmatory sequel of 9, 10 sustains a causal relation to 8, "to this end," "with this hope," "for, looking to this, viz.: the realization of that promise in ourselves and in others." Life, eternal life, rises before his aspiring soul as "the end for which he gladly undergoes the severest toil and suffering" (Col. i. 29). **We labour**, "toilsome labor, as well in action as in suffering" (v. 17). It may refer to Paul only (Col. i. 29; 1 Cor. xv. 10; Rom. xvi. 12; Gal. iv. 11; Phil. ii. 6),

but toil and shame accompany all apostolical and pastoral fidelity (1 Cor. iv. 8-13). For “strive” a number of texts have “suffer reproach,” suffer ourselves to be reproached. **Because we have our hope set on the living God**, gives the ground which enables men to endure toil and reproach with fortitude, the promise of life on which is fixed their hope, a hope whose foundation¹ is the living God, the author of the promise. “Hope” is the correlate of the promise (8), “a retrospective reference to it” (WIES.). It is better to render: we have set our hope, we have set and do set, the perf. implying the continuance and enduring result of the act. “Hope,” which impels Christians to undergo toil and reproach in the service of Christ, is directed to the promise of life, and this promise rests not on shifting sand but “on the living God.” The living God, the spring of life, is able to fulfil the promise of life. **Who is the Saviour . . .** (i. 1; ii. 4), a relative and definitive clause, presenting more forcibly the idea of “the living God.” Jehovah,—the living God, sustains relations to His creatures, He is not only a “living God” but also a loving God, intent on imparting salvation, the life freely promised. Since He is “the Saviour of all men” we may safely place on Him our hope for the fulfilment of a promise of life. That God is the Saviour of men is a central truth in sound doctrine. **Of all men.** None have any other Saviour, there is no other. He is the physician for all who need to be made whole, all are objects of His yearning love. Potentially and in purpose God’s grace is universal (i. 15 f.; ii. 3 f.; 1 John ii. 2), but (Bib. Comm.) “in effect it is limited by man’s unbelief” (Mk. xvi. 16). Only in believers is the saving purpose effectively realized, only

¹ ἐπίστειν ἐπί vi. 17; Rom. xv. 12; “marking the basis or foundation on which hope rests.”

in those who lay hold of the saving arm, who appropriate salvation (Gal. vi. 10).

11-16. These things command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

These things (BENG: "Dismissing all other things.") All that was said 8-10 is included. ELLIC.: "All between the last 'these things' and the present repetition of the pronoun," perhaps all hitherto written. **Command and teach**, the former, inculcate, charge, referring to the practical side of what Timothy is to set forth (6), the latter to the theoretical side. Inculcation and instruction are both needed. Further admonitions follow bearing upon Timothy's official relation to the Church. **Let no man despise . . .** let no one call in question or belittle thy authority on the ground of being so young. Objections on this score were plausible and this is therefore a personal charge to Timothy not to give any occasion for such cavil (1 Cor. xvi. 11; Tit. ii. 15). His age was 32-36 years (cf. Acts xvi. 1-3), which, considering the functions he had to discharge and the age of presbyters and "widows" whom he was to govern, made him appear quite youthful. **But be** (become) **thou** (Tit. ii. 7; Phil. iii. 17). ELLIC.: "Do not only negatively give no reason for contempt, but positively be a living example." DO.: "Let the gravity of thy life supply the want of years." Authority is enforced by one's personal bearing and character, by exemplary conduct. Having such powerful aids, Timothy, young as he was,

could make himself respected and his counsel obeyed. Otherwise the execution of his solemn commission would be impossible. **In word . . . purity.** He is to serve as a model to believers in conduct. Possessed of the highest virtues, his youth will be forgotten. HUTH. finds a certain order in the succession of the five following terms. "Word," speech, includes not only public teaching, but likewise private converse. "In manner of life,"¹ behavior, actions *versus* speech. Word and walk are the outward forms of manifestation through which the inner motive forces, the hidden springs, "love" and "faith," reveal themselves. "Purity," not limited to the sexual relation, but the moral purity, which springing from faith and love marks the whole outer and inner life, the opposite of lax morals. The original term may include the idea of religious awe (v. 2; 2 Cor. vi. 6), **Till I come** (iii. 14), an indefinite interval. The pres. may imply a strong expectation of coming (ELLIC.). In the meanwhile "no change is to take place in the wonted order" of public worship, which besides the prayers described in ii. 1-8 consisted of the **reading**, the **exhortation** and the **teaching**. These Timothy is, not to **give heed to**,² but to attend to, to keep up, to carry on. The Christian Church adopted from the synagogue the practice of reading in the assemblies the O. T. (Luke iv. 16; Acts xiii. 15, 27; 2 Cor. iii. 14), with which were conjoined, later, the writings of the N. T., having obtained like authoritative rank (1 Thess. v. 27; Col. iv. 16). The reading of Scripture was followed by "exhortation," addressed to the feelings and will and relating to duty,—what is to be done; and by "teaching," addressed to the understanding and relating to doctrine,—what is to be learned (11; vi. 2; Rom. xii. 8). The two are wont to be

¹ ἀνάστροφη, iii. 15; Eph. iv. 22.

² πρόσεχε, i. 4; iii. 8; iv. 1.

combined in a standard modern sermon. After this positive direction comes a negative one. **Neglect not the gift**¹ (2 Tim. i. 6; Heb. ii. 3; viii. 9; Matt. xxii. 5; 2 Pet. i. 12). "The gift" with which Timothy was specially endowed at his induction into office, qualifying him for his work and giving effect to it, must not be neglected, left inactive and unused, but faithfully applied to the purpose for which it was granted. With the exception of 1 Pet. iv. 10, the word (charism) occurs only in Paul's Epistles, and always of "a gift emanating from the Holy Spirit," a divine endowment of free, undeserved grace, used both generally of the new life wrought by the Spirit, and specifically of every particular faculty given by the Spirit for special Christian service. It never designates an office, but equipment for an office. It was something within Timothy, **in thee**, a special talent of high value, corresponding to the needs of his unique position. While the gift was freely bestowed, its exercise and application, like all God's bounty, rested with him to whom it **was given**. Munificently endowed, a man's powers may rust or rot for want of proper use (1 Cor. 12). **Through**² **prophecy**, by means of a prophecy. This was the medium through which the spiritual gift was bestowed, the word of promise proceeding from the Holy Ghost (i. 18), God's word being ever the vehicle of grace. **With**³ **the laying on of the hands . . .** In close connection with the "prophecy," a rite was observed, "the laying on of hands," a primitive ceremony derived from the O. T. (Gen. xlvi. 4; Exod. xxix. 10; Num. viii. 10; xxvii. 18-20; Deut. xxxiv. 9), and symbolizing the appropriation of the Spirit's gift through the instrumentality of others. It was employed not only when men were set

¹ *χάρισμα* from *χάρις*, grace.

² διὰ.

³ μετὰ.

apart for a definite office (ordination) (Acts vi. 6; xiii. 13; xiv. 23), but also as a sign of the general communication of the Spirit (confirmation) (Acts viii. 17; xix. 6; Heb. vi. 2; Matt. xix. 13); also in the healing of the sick (Mk. xvi. 18; Luke xiii. 13), and the raising of the dead (ix. 18). **The presbytery**, eldership, some interpret as a body of overseers, an institution, "a collegial union," not merely "a number of unconnected and independent presbyters. BENG.: "The presbytery consisted of Paul and Silas, or others also." In 2 Tim. i. 6, the same transaction is referred to and the same gift is spoken of as "in thee through¹ the laying on of my hands," and not as here "amid² the laying on," etc. "Prophecy" fails to be mentioned there, though of course is to be understood as the proper vehicle for the gift. The two co-existent features are viewed as one—the word is inseparable from every proper Christian rite. The presbytery, too, is not mentioned there, only Paul's hands, which were undoubtedly laid upon Timothy conjointly with those of other presbyters (1 Pet. v. 1; 2 John 1). Elsewhere in N. T. "presbytery" occurs only as a designation of the Jewish Sanhedrim (Luke xxii. 66; Acts xxii. 5). That Timothy may be moved to take all this duly to heart Paul adds, **Be diligent³ in . . . meditate, attend to, make a study of.** DEW.: "Let these things be thy care." **Give thyself wholly to . . .** Stronger than the foregoing, lit. be in them, be engrossed in them, "heart and head, soul and body." It is not enough that Timothy should follow his calling with fidelity; "he must live wholly in and for it." **That thy progress . . . to all.** Timothy's "progress" (Phil. i. 12, 25) may refer to his personal advance in godliness (7; 2 Tim. iii. 17), but by some it is

¹ διὰ.² μετά.³ μελέτα versus ἀμιλλι, 14.

referred to his official relations, the particulars mentioned (12-14), sc. "in the administration of thy office." **All** is emphatic. Summing up in one brief sentence the accumulated exhortations Paul concludes, **Take heed to thyself . . .** in personal godliness and official conduct, **and to thy teaching**, a consideration always made prominent (6; i. 10; vi. 1, 3), etc. **Continue in these things**, persist in all the duties mentioned. **For in doing this . . .** A fit crown for the whole exhortation. The attainment of the great end for which the Church is organized and maintained, is a most cogent enforcement of the several admonitions. Watching over himself and over the doctrine he taught, Timothy was assured of the success of his mission, namely, the salvation of his hearers along with himself. **Thou shalt save . . .** Thus fulfilling the purpose of "the Saviour of all men" (10), gaining the promise of life for his hearers as well for himself by preaching a pure Gospel and giving a personal example of it in his character. **That hear thce.** Faith comes by hearing, and "he that believeth and is baptized shall be saved." Every pastor faithfully ministering unto others the pure saving word, may rest assured of his own salvation as well as of those who in faith receive his ministrations.

CHAPTER V.

1-16. Rebuke not an elder, but exhort him as a father; the younger men as brethren: the elder women as mothers; the younger as sisters, in all purity. Honour widows that are widows indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. But she that giveth herself to pleasure is dead while she liveth. These things also command, that they may be without reproach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. Let none be enrolled as a widow under threescore years old, *having been* the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work. But, younger widows refuse: for when they have waxed wanton against Christ they desire to marry; having condemnation, because they have rejected their first faith. And withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I desire therefore that the younger *widows* marry, bear children, rule the household, give none occasion to the adversary for reviling: for already some are turned aside after Satan. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

Following the general counsel of chap. iv. for Timothy's conduct of the Church, Paul now specifies some particular points relating to ecclesiastical discipline and administration.

First comes the treatment of church members as distinguished by age, sex or condition. **Rebuke not an elder**, render "an aged man do not rebuke." Not an official "elder" is meant, but a man of years *versus*

"the younger men" and "the elder women," designations certainly not intended here for deacons and deaconesses (Acts ii. 17). The corresponding "father" also fixes this interpretation. Official "elders" are first spoken of in 17. "Rebuke not," denounce not with severity, or with harsh reproaches, an aged offender. Official distinction does not blot out the distinctions of age, and Timothy's comparative youth needs the reminder that even where reproof is in order, it must be tempered by the filial reverence due to age. Young pastors should ever act toward old men who deserve reproof, as a dutiful son acts towards an erring father, i. e. **exhort**, entreat (Gal. vi. 1; 1 Pet. v. 3). **The younger men**, sc. "exhort." In the interests of mildness and leniency this imperative, instead of "rebuke not," is implied with the three successive objects. All guilty of offences against Christian propriety need correction, but let it be administered to every class in the spirit, manner and tone of filial or brotherly love, not with arrogant or overbearing censoriousness. **As mothers.** The elder women needing correction must be treated by the overseer, as a mother is reverenced by her son; and **the younger as sisters.** BENG.: "Such respectful treatment is well fitted to promote **purity**" (iv. 12). This consideration belongs logically only to the last class. The pastor's demeanor towards these is to be above suspicion. **Honor widows . . . better:** widows honor, i. e. such as are in reality widows. Abruptly a new and special relation comes into view. "Widows," suggested by the mention of elder and younger women, are not spoken of in connection with rebuke or exhortation, but they are to receive "honor." Both the sense of this term and that of "widow" have been from the earliest times involved in doubt. The qualifying clause **widows indeed** as well

as the whole context to 17 brings before the mind different classes of widows, some being specially commended to "honor," others receiving counsel in rather uncomplimentary terms. It is now generally agreed that vss. 3-8 distinguish the widows who are proper subjects for charitable relief, from those who had children or kindred on whom devolved naturally the duty of their support, while vss. 9-16 treat of a class of widows "having special qualifications and probably special duties," who were assigned official position, "enrolled" (9) in the ecclesiastical widowhood, and of whom were demanded like conditions (9, 10) with bishops and deacons. In the service of the congregation they would likely be charged with the general oversight of their sex. To "honor" must here mean more than to pay due respect, which is to be withheld from no one (1 Pet. ii. 17). From 17 and Matt. xv. 4, 6, it appears that "honor" includes tender care for the aged and helpless, substantial proofs of one's true esteem. Paul would certainly not forbid the rendering of this to a widow who "hath children or grandchildren" (4). Proper "honor" in the form of affectionate support in their necessities is to be rendered to the real widows, "widows indeed," those who answer the description in 5, as over against the class in 4, widows in the full sense, who are not only bereft of a husband but absolutely destitute. BENG.: "The word **indeed** excludes those who have children or live luxuriously" (6, 16). Widows were from the first objects of benevolence (Acts vi. 1), a noble charity derived from the O. T. (Exod. xxii. 22; Deut. xvi. 11; xiv. 29; xxiv. 17, 19.) **But if any widow has . . .** in the case of every widow who does not answer the idea of widowhood in Paul's mind, that, namely, which calls for charitable relief. **Grandchildren**, descend-

ants, correlate with **parents**, lit. progenitors. **Let them**, the “children and grandchildren,” near kindred who can and ought to maintain those from whom they received their life. **Learn first to show piety¹ towards their own.** BENG.: “To treat their family with dutiful affection.” Instead of the unnatural indifference towards a dependent and widowed mother or grandmother, which, by abandoning them to the charity of the church, seeks escape from a sacred duty, their descendants are to bear the burden of their support. “First”: Before the church pays this “honor” to widows, they should depend upon their own kindred for the exhibition of that piety or “honor” which is a due requital to “parents.” This duty is grounded in nature, a debt to parentage, a sacred charge of thankfulness. Grace does not abolish the obligations of nature, nor cancel social relations and responsibilities, and nothing is more pleasing to God than a loving considerate treatment of our fellow-men, and especially a reverential and helpful regard for parents (Eph. vi. 2; Mark vii. 10 f.). **Now she that is a (the) widow indeed**—ELLIC.: “sharp and emphatic contrast to the foregoing”—**and desolate**, left desolate, in complete earthly isolation, not only without a husband but without near kindred from whom to hope for any assistance. This term unfolds and strengthens the idea of “widow,” whose root meaning in Greek is loneliness, in English, lack. This is the essential characteristic of the “widow indeed,” such a one is deserving of the name and is entitled to be a beneficiary of the church. Utterly alone and forsaken, having no earthly kin on whom to rest her hope for help, she **hath her hope set on God.** Instead of trusting to children she has put

¹ ὀφελία, Acts xvii. 23. Piety originally meant grateful honor to parents, superiors, etc.

her trust solely in God, and since the church represents God and His providence, and grace is mediated to men through it, the church must respond and honor this hope of the true widow. **Continueth . . . night and day**, a manifestation and proof of the foregoing, wholly and all the time she is exercising that hope which is fixed on God. **Supplications and prayers**, special and general (ii. 1; Phil. iv. 6). Night and day, like the widow spoken of Luke ii. 36, whom Paul probably had in mind. The aim of the Apostle is not so much to promote the exercise of charity as to prescribe its bounds, and to give the ever-needed warning against its abuse to the injury of the beneficiary and the weakening of natural bonds. Indiscriminate charity is a curse against which the church must guard with sleepless vigilance. The duty to render assistance in some cases is no greater than the duty to withhold it in others (2 Thess. iii. 10), and 6 shows what grounds Paul had for laying down the conditions which should determine the bestowal or the denial of relief. What a contrast to the picture of the real widow in 5 : **She that giveth herself to pleasure**, the most complete opposite of her whose life, bereft of earthly good, is devoted incessantly to God. "Giveth herself to pleasure" = luxurious self-indulgence coupled with wastefulness (James v. 15). How can a widow given to pleasure, luxury and extravagance rightly share the alms of the Christian community? **She is dead while she liveth**. The union of soul and body remains, but she lacks the life of the new birth, she is dead to the Spirit as the real widow in her devotion to God is dead to the world ; by her voluptuous life she is cut off from the fellowship of God's people (Rom. iii. 1; Rev. iii. 1; Matt. viii. 22), with what propriety, then, can she partake of their common bounty? **These things also**. Expositors cannot agree whether 3-6 is

meant, or only 4-6. Their diversity on this bears also on the subjects who are to "be without reproach" and on the connection of 7 with 8. All may be included that Paul has just said on the provision for widows and on the difference which obtains among this class. "These things" Timothy is to **command, that they may be without reproach**, irreproachable (iii. 2), namely, the "widows," who are properly the subject of the context. The children who neglect their duty towards them are severely rebuked in 8.

Only the outward conditions under which widows are to be aided have heretofore been mentioned, but it is clear from 6 that moral considerations dare not be overlooked. Those requiring the church's alms should have a personal character beyond reproach. **But if any provideth not for . . .** The rule laid down for the Church is that "widows indeed" are to be its beneficiaries, the other widows are to be cared for by their own households, but if in spite of this rule some neglect this sacred debt, they are to be classed among apostates. From the "widows," 8 reverts to those on whom "first" rests the duty of their support, emphasizing and widening the principle enjoined in 4. **If any** (even outside of closer relationship), a general application of the exhortation in 4, setting forth the duty of every one to care for his ancestry, **provide not**—"shew piety towards," etc. (4; Rom. xii. 17; 2 Cor. viii. 21; Prov. iii. 4). **His own . . . his own household**, his own relations in general, and those of his immediate household in particular, actual members of the family, like a widowed mother or grandmother. **He hath denied the faith** (Tit. i. 16), not by a formal renunciation but by works inconsistent with the Christian faith. True faith in God can only coexist with true love for man, and proper devotion to God is

inseparable from proper devotion to those whom God has joined in the sacred bonds of nature, which faith strengthens and perfects. Faith worketh by love (Gal. v. 6), man believeth unto righteousness (Rom. x. 10). How then can faith ever neglect the holiest duties of love (Mark vii. 11)? Think of a Christian abandoning his mother! A man may profess a sound creed, but his actions disprove his faith. The absence of love denies the presence of faith. **Worse than an unbeliever.**¹ One who by the neglect of a needy and desolate parent disproves the faith he avows, is worse than one who has not embraced the faith, he falls below the unbelieving idolator, "for the precepts of all better heathenism forbade such an unnatural selfishness" (ELLIC.). This is no justification for avarice, nor does it authorize the hoarding of wealth for one's offspring.

Let none be enrolled (selected). The Apostle passes somewhat abruptly to "a new though kindred subject," the enrolment of certain widows for official ministrations in the church. (See p. 79.) Of the widows who were to be its beneficiaries the main requirement was widowhood in the full sense of the word (5). Of those who are to be in its service numerous qualifications are required, very much the same as those laid down for bishops and deacons (chap. iii.). These conditions clearly show that Paul has in mind a class distinct from those above. We can hardly think of him excluding from the church's alms widows under sixty, or such as had been twice married, or had themselves failed to do works of charity or to bring up children (10). These official widows must not, however, be confounded with the deaconess order which consisted of younger women and was instituted at a later period, and

¹ πιστίς versus ἀπίστος.

for work, too, which was not suited for old age. "Enrolled," their names placed upon the roll of honor and service. Capable of ministrations in the congregation, they appear to have been distinguished from others by some formality or registration. ELLIC. holds their office to have been "presbyteral rather than diaconic." These "widows" who are to minister instead of being ministered to must enter upon their duties ~~above~~ 60 years, a safeguard against their marrying again and a requisite to needed prudence and influence. BENG. contrasts this with thrusting "younger daughters into monasteries." **Wife of one man**, for the reasons shown (iii. 2, 12). Second marriages are not *per se* un-Christian. For younger widows (14) they are advisable. **Well reported of for good works**¹ (iii. 7; Acts xvi. 2; vi. 3; x. 22), having a favorable record for Christian virtues, well known for works of faith. These are not limited to the activities of charity, although the latter formed an essential part of them. "Good works" may be the generic phrase for the following clauses beginning with "if," "for example," particularizing the "good works." **If . . . children.** It is not said whether her own or others' children. She has had experience in bringing up children, and this not only qualifies her for ministering to orphans and mothers, but evinces a disciplined mind, administrative capacity. **If . . . to strangers** (iii. 2; Matt. xxv. 35). Another testimony to her merits. Always an Oriental virtue, there were peculiar reasons for the practice of hospitality by Christians. **If . . . saints' feet** (John xiii. 5 ff.; Luke vii. 44). In close connection with the foregoing "this would demonstrate the practical heartiness of her hospitality" (ELLIC.). In the hot east this was a conspicuous feature

¹ *in ipso;* in the sphere in which she made her good record. ELLIC.: "In the matter of good works." Heb. xi. 2, 39.

of hospitality, not abolished by the Gospel. It came to be viewed as a symbol of humility (1 Sam. xxv. 41), and of self-denying love (Luke vii. 38). In the exercise of Christian humility and love she had rendered the lowest menial service to "the saints" she lodged, i. e. members of the Church in distinction from unbelievers. **If . . . the afflicted**, not only those in the straits of poverty, but those suffering from any form of distress. **If she . . . followed** (pursued) **every good work**. After certain particular forms of kindly devotion to others for which they must have a well-known record, the list of "good works" is complete by "an exhaustive summary" (1 Thess. v. 15). All these requirements are proofs of a humble, self-denying disposition, and of ripeness and strength of character, marking a person for distinction and a post of responsibility. **But younger widows**, not only those who contrast with the requisite "three score" (9), but, generally, those who belong to the category of young widows, **refuse** (iv. 7; 2 Tim. ii. 23; Tit. iii. 10; Heb. xii. 25), not only decline their application to be admitted to the distinction referred to (9), perhaps also their application for alms (3), but also shun them. In our day religious associations not specially ruled by Pauline teaching put forward the younger women whether widowed, married or single, in total disregard of scriptural injunctions. Paul has good grounds for the prohibition. **For when they have waxed wanton**, amorous, libidinous, lustful (Rev. xviii. 7, 9, 3), a term not to be strictly limited to sexual passion, although their "desire to marry" shows that this reference cannot be excluded. **Against Christ**. Their wantonness, their voluptuousness (6), brings them into opposition to Christ, to whom they had pledged their fidelity. DEW.: "They had espoused Christ as their true bridegroom, now turning against him

they seek pleasure in another." Their sensual desires, furthermore, make them intent on marriage, whereas it was required of candidates for enrolment (9), to have been but once married. They were to serve Christ's Church with undivided hearts, a service not possible to such as are hankering for a second husband. Their "desire to marry" saves them from the charge of sinful lust. V. O.: "This, indeed, made them less culpable, yet none the less unfit for the spiritual office." **Having condemnation, because**, bearing about with them self-condemnation as a heavy load, in view of their purpose to marry again. On this desire is stamped a damning self-consciousness (iv. 2; iii. 6; Gal. v. 10), because **they have rejected their first faith**, violated an earlier pledge. Prior to this epistle younger widows may have been "enrolled" for church service, and undoubtedly with the understanding that it was to be for life, with the promise, implicit if not explicit, on their reception into the order, not to contract a second marriage. To be now intent on this would not only of necessity involve a divided interest in their sacred duties, but a pledge to a second husband would involve "a breach of troth to Christ," to whose Church, forsaking all other things, they stood solemnly pledged for life. Having broken their vow they are self-condemned. ELLIC. does not accept the condemnatory sense of the original, and renders "bearing about a judgment that they broke their first faith." **And withhold**— "at the same time." Their household visitations, as they discharge the duties of the order of widows, take on a very different character from that intended. An office which was no sinecure, and which required great discretion, degenerates into habits of idleness and gossip. THEOPH.: "They carry the affairs of this house to that and of that to this: they tell the affairs of all to all."

Busybodies. The fact of their becoming “idle” is repeated, yet they display extraordinary activity.¹ Neglecting their own duties they show a perverted activity in the affairs of other people. Busily prying into the private matters of those whose homes they enter officially, they become intermeddlers, mischief-makers. Their close contact with many persons and families in their official rounds made “this temptation doubly perilous.” They are given not only to gossip and garrulity but to speaking **things which they ought not** (Tit. i. 11), on subjects not proper for them to speak of. **I desire therefore** (ii. 8). In order to avoid the scandals incident to “younger widows” in the official sphere, Paul proposes a second marriage for them. To assume that bond is better than to pledge themselves to church duties which they might dishonor by unseemly behavior. Morality in the sphere of nature is better than religious activity tainted by carnal propensities and vulgarity of speech or action. **The younger widows** *versus* those of sixty and upwards are advised to marry,² instead of entering the order to which the latter are admitted and then wanting to marry in violation of their engagements. Altogether four classes of widows are described: the real widows, (3, 5), who are to be supported (honored) by the Church; those having children, etc. (4, 16), who are to be supported by these; those who are sixty and upwards (9), who are to be “enrolled” for church service; younger widows generally (11), who are counselled to marry again. Certain ones might come under several of these categories. A rich widow would hardly come under either. That the younger women are likely to “desire to marry”³ after their assumption of

¹ περιέργαι, Acts xix. 19; 2 Thess. iii. 11, cf. ἀπῆλα.

² γαμίν, to marry again, 1 Cor. i. 39.

³ γαμεῖν θήκοεις *versus* γαμέειν βότησομαι. Chrys.: “There is no distinction.”

church duties is warned against in 11, here Paul wills it that they shall marry instead of assuming these duties. What is written 1 Cor. vii. 26, 40 was intended for other circumstances. Overshadowed by “the present distress” marriage was not expedient; here as a preventive of incontinence, idleness, scandal (15), it is to be advised. CHRYS.: “Paul does not impose a law but propose a remedy.” Of course his injunction cannot be taken absolutely. It requires more than the widow’s willingness to contract a marriage. But to the question what disposition is to be made of the younger widows whom his rule debars from the official list, Paul answers: The wisest course is for them to marry again. **Bear children**, the divine purpose of marriage (ii. 15). For those who have entered that state to decline this holy obligation is a sin that cries unto heaven. **Rule the household**, be mistress of the house, have charge of “woman’s sphere of domestic duties.” No one will accuse Paul of contradicting his own teaching (ii. 12; iii. 4, 12); and everywhere ELLIC. includes the training of children in this term rather than in the foregoing. Not all the duties of married life are specified any more than are all the duties of official life either in this chap. or in chap. iii. BENG., noticing these three, adds: “So they shall have full employment.” **Give none occasion.**² **The adversary** may be Satan (15), or any and every foe of Christianity, Jew and Pagan (vi. 1; Tit. ii. 8; Phil. i. 28). V. O.: “Paul viewed the world as under Satanic influence.” The archfoe is therefore back of every form of opposition to the Church. Paul entreats “the younger widows” not to give the enemy, theirs and Christ’s, the opportunity for which he is watching in order to bring reproach upon the Christian name. Sensuality, idleness, vulgar gossip among prom-

¹ ἀφορμή, starting-point.

inent officials would be apt to lead to open sin and scandal, and such exposure would give the coveted occasion “for reviling” not only the “widows” but the Christian community. The whole Church would be held responsible for the vices of its leaders. **For reviling.** ELLIC. “the manner in which and the purpose for which the occasion would be used.” First they yield to temptation, and this enables him to accomplish his purpose of fixing odium on the whole body. The apostolic injunction is enforced not only by this lofty motive (Tit. ii. 5; 1 Pet. ii. 12, 15), but also by the sad example of certain concrete cases, **for already some . . . after Satan,** “already” there have occurred sad lapses of this character. “Some,” i. e. certain widows, “already are turned aside” (i. 6; 2 Tim. iv. 4), have been turned aside. ELLIC.: “From chastity, propriety and discretion.” This does not necessarily imply actual defections from Christianity, but surrender to the temptations of the flesh, on the part of some “rashly professing widowhood,” thereby giving the enemy a handle. Yielding to the tempter they turned from the path of Christian integrity and have gone after Satan (Acts v. 37; xx. 30).

If any woman that believeth, any Christian woman. On women, not on men, devolve the tender ministrations to aged widows. Most probably in accordance with what precedes, any younger widow is meant. Instead of seeking the office of ministering to the feeble and needy, possibly from “motives of selfish economy,” she can discharge the same sacred duties in her own household, by relieving those among her kindred “whose maintenance comes within her ability and duty.” Those aspiring to church activities can often find as sacred duties at home. This is, therefore, “a concluding reiteration” of the principle maintained in 8, enlarging the scope

of domestic obligation. ELLIC.: "Let the relatives support the younger widows who fail to marry and who cannot serve as church widows." For this he proposes the insufficient ground of the distinction between "relieve" and "provide" (8). **And let not . . . be burdened** (Luke xxi. 34; 1 Cor. i. 8, 4). Not that the church feels beneficence a burden, but, as the next clause clearly shows, **that it may relieve them that are widows indeed**. Apart from the consideration that the church should not dispense its charity to the detriment of natural relationship, she is so to economize her bounty that it may prove adequate for all who are properly and inevitably dependent on it. That there may be no want, there must be no waste. Besides, "younger widows" who thus lighten the burden of the church do their part towards carrying it, and thereby put it in the church's power to help all. This is, after all, tantamount to their being of the number of enrolled widows. How admirable these rules for the guidance of the church! What an economy of its resources! What a distribution of its talents!

From the treatment of elders (1) in the congregation, and of elderly widows whom the church is either to "honor" (3), or to promote to official station (9),—the intermediate verses being given to discrimination—there is an easy transition to elders bearing the office of oversight: to those (1) administering their duties faithfully, to those (2) guilty of misconduct.

17-20. Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire. Against an elder receive not an accusation, except at the mouth of two or three witnesses. Them that sin reprove in the sight of all, that the rest also may be in fear.

That rule well, preside with fidelity, wisdom, efficiency.

This may be in contrast with “them that sin (20), or with other presbyters less eminent or less meritorious.

Worthy of double honour. Since “honor” in 3 includes material support so doubtless here (cf. 18, 19). As an attestation and measure of the esteem in which the superintendents are held they are to receive from the congregation a liberal maintenance in reward for their services. The Scriptures are not responsible for the disgrace of an underpaid ministry. “Double” is not to be taken strictly literal, rather=ample, generous, commensurate with the extent and quality of their services. If any presbyter is entitled to remuneration (1 Cor. ix. 14; 1 Thess. v. 12), he who excels in service is also to excel in its just rewards. MEL.: “Maintenance and reverence.” BENG.: “On account of age and on account of service” (Rev. xviii. 6). **Especially those who labour** (iv. 10; 1 Cor. iv. 12) **in the word and in teaching.** Some place emphasis on “labor.” BENG.: “Engrossed in sacred studies and in the instruction of others, leaving no time for other employment in behalf of a livelihood, these require larger remuneration.” Expositors generally make “word”=oral discourse in general, “teaching”=giving instruction respecting the subject of discourse (Gal. vi. 16). “Teaching” may be emphasized in view of the perverting work of the errorists. The inference from this text of a distinction between lay and teaching elders has been abandoned. No such distinction as lay and clerical had yet arisen. There were, undoubtedly, in the college of superintending elders (Acts xx. 17), those who labored in the word and in teaching (iii. 2), and those who did not. Its manifold labors must have been divided according to the respective aptitudes or inclinations of its members, and those who had the charism of prophecy or of teaching (iii. 2) would along with other duties

exercise also this function, the noblest of all and the one requiring the highest capacity, and, therefore, entitling them to "double honor." The ground for this direction is Holy Scripture, always with Paul a sufficient warrant for the enforcement of a principle. **For . . . not muzzle the ox . . .** lit. "an ox while threshing" (Deut. xxv. 4). ELLIC.: "Paul gives the literal meaning of the words their fuller and deeper application." They have a typical sense. A common mode of threshing was to lay the sheaves over a circular floor and to have the oxen tread out the grain. Sometimes the oxen dragged a wain over the threshing floor (Is. xxviii. 27; xli. 15). While thus employed an ox must be allowed to eat of the grain he was threshing for his master. Since the law teaches humanity to brutes, surely the Gospel cannot brook inhumanity to man. If toiling beasts derive their food from their labors, "even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. ix. 9-14). And, **The labourer is worthy** (17) . . . What is taught by the above Scripture is explained and confirmed by the proverb, which also our Lord cited for the same purpose (Luke x. 7; cf. Deut. xxiv. 14, 15). This is not to be included under the Scripture quotation. Although it occurs in Luke, and that Gospel may have been known to Paul at this time, it may be regarded as one of the numerous sayings of Christ preserved by tradition (Acts xx. 35), or as a well-known maxim. The vital principle laid down in revelation and inculcated by Christ and by the common sense of mankind, is a proper provision for the temporal comfort of those set over the Church. The direction to "honor" liberally the worthy bishops is followed by the charge to give public reproof to an unworthy one. How to treat an aged man when offending

is taught in 1. Neither the age nor the high position of an office-bearing elder is to be forgotten when there is any imputation against him. BENG. : "Timothy had the power of judging in the Church" (21, 24). This does not of necessity imply that he had jurisdiction over all offences, rather over official slips. Doubtless his methods of judgment became the model for discipline after his decease. It was a well-established principle that no one should be condemned **except¹ at the mouth of two or three** witnesses (Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1), but in the case of a presbyter, the accused is not even to be summoned unless there is clear and cumulative evidence against him. The evidence required (ordinarily) for conviction is required here for arraignment. The shafts of calumny are sure to be aimed at those having position in Christ's Church. Hence Timothy is to be in no haste to entertain an accusation against one, to give no ear to anonymous or unproved complaints, but, before proceeding to reprimand (20), shield their object until his guilt is well established. And if the two-fold or threefold evidence brought against elders leads to their conviction, shows them to be habitually committing sin in their official relations, their reproof is to be public, in the presence of the congregation, **in the sight of all**. The offence was public, its punishment must be public. **Them that sin.** V. O.: "To be understood of grosser crimes; indeed of those which publicly create scandal." The clause refers to 19, and also stands in contrast with them "that rule well" (17). The general thought follows 24, 25. **That the rest . . . in fear.** "The rest," in contradistinction from the sinning elders, may include all the other members of the church, or only all the other members of the presbytery. Over-

¹ *iπὶ* with Gen. denotes superposition.

awed by the painful rebuke administered to their overseer, or colleague, a wholesome fear of a similar humiliation might deter them from falling into sin (Deut. xiii. 1; Acts v. 11).

All these directions sustain the closest relation to the great truth (iii. 15), and may be viewed as practical comments on it. A solemn adjuration follows, charging Timothy to execute faithfully all these directions.

21. I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality.

I charge thee¹ (adjure thee) **in the sight of God . . .** (2 Tim. ii. 14; iv. 1). He calls **God**, and **Christ Jesus, and the elect angels** to be witnesses to this summary command, binding Timothy by an awful oath, impressing upon his mind once more with the utmost solemnity the character of the counsels given him in this letter. They are not mere suggestions or kindly hints, but “God the Father and Jesus Christ, who will be revealed with His angels at the last judgment, will be witnesses against thee shouldst thou disregard them.” “Elect angels” is variously interpreted. Some refer to different ranks and orders, among whom these are the highest; some, to those who kept their first estate (2 Pet. ii. 4; Jude 6) and who shall attend the Lord on His advent in glory (Dan. vii. 10; 1 Pet. iii. 22); others, “elect,” chosen, is expressive simply of excellence. HUTH.: “A rhetorical adjunct which adds solemnity to the form of adjuration.” Angels, we are taught (Luke xv. 10; 1 Cor. iv. 9; Heb. i. 14), have a profound and most active interest in the Church. **These things**, some limit to the discipline of presbyters in 19, 20. **Without prejudice**, precipitately

¹ διαμαρτίγομαι, Ellic.: “δια marks the presence or interposition of some form of witness.”

prejudging a case with a hostile bias. **By** (from) **partiality**, “the contrary aberration from justice,” hasty prejudging from friendly bias (22, 24). Timothy must keep an even-balanced, disinterested judgment, swerving neither to the right nor to the left, influenced neither by dislike nor by prepossession. This last maxim, as well as 22, bears particularly on the admission of men to the sacred office, which was conducted through the laying on of hands (iv. 14; 2 Tim. i. 6; Acts vi. 10, 22).

22. Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure.

Hastily. In the ordination of presbyters, as in their discipline, proceed slowly and deliberately, satisfy yourself regarding their fitness, without prejudice or partiality (24, 25). V. O.: “The laying on of hands was not merely the mode of communicating spiritual gifts, but a recognition from those who did it, a declaration that they would be accountable for those ordained. If the latter were unworthy, the former shared the guilt.”¹ Surely those who recklessly induct unfit men into the holy office are responsible for the sins such men perpetrate in connection with the office. **Keep thyself pure:** emphatic opposition to the idea of being stained with others' sins; pure=free from others' sins (iv. 12; 1 Pet. iii. 2). Doubtless entire purity of life is included. While Timothy had to inspect the character of others, watch over and reprove men, he must see to it that his own life is spotless.

By purity Timothy is, however, not to understand dietary abstinence. His exclusive use of water is, under the circumstances, a mistake.

23. Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities.

¹ ἀμαρτίαις, ἀμαρτάνοντας, 20.

This counsel respecting Timothy's personal health and habits, trivial in comparison with the momentous interests of the Church just treated, is at first sight surprising, but it both modifies the requirement of purity and at the same time strikes at the dangerous ascetical tendencies (iv. 3, 4) by which Timothy had probably been influenced. **Be no longer . . .** makes it certain that Timothy was a total abstainer, a cold-water man, even when needing a stimulant for his health. This may have been due to ascetic scruples (Num. vi. 1-4; Luke i. 15; Rom. xiv. 21), or, perhaps, simply to a distaste for wine, or it may have been intended "as an example to luxurious Greeks." But the recovery of manly strength is a sacred duty, and, besides, the war Timothy was to wage (i. 18) against a system of error which pronounced certain foods sinful, forbade him offering encouragement by his own example to the practice he was to condemn. Both considerations required a change of habit. Paul does not forbid the use of water, but the exclusive use of it to one who was in feeble health and subject to frequent attacks of indigestion. This gives no countenance to the use of wine as a beverage, not to speak of the fiery intoxicant with which the mild wines of the East will scarcely bear comparison. (Cf. iii. 8.) One may easily move too fast in the diagnosis of character or in pronouncing a favorable or an unfavorable sentence. Reverting, therefore, to 22, the danger of complicity in others' sins, and 19, the danger of hasty judgment (23 being simply a limitation of the last clause of 22), Paul lays down a general cautionary rule, a sound maxim, which will indicate to Timothy the need of deliberation and delay in forming a judgment.

24, 25. Some men's sins are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid.

There are two classes of sins: **Some men's sins are**

evident,¹ open, flagrant, rendering inquiry superfluous, so transparent as to be manifest before the eyes of all prior to their subjection to any search light, **going before unto judgment.** This being a general observation, "judgment" has also a general sense, referring to any human or moral tribunal, possibly to the testing of candidates for ordination (22), and doubtless also to the final judgment at the Advent, "the goal toward which all sins and all good works proceed; some before their possessors, others after them; some before the eyes of the world, others hidden from men, until at the last judgment . . . they are brought fully into the light" (V. O.). **Some men also they follow after.** While in the case of some men their sins reach the judgment before the sinner, "going before" like heralds and proclaiming his guilt—"an evil report outstrips a man"—in the case of others they come to light later, "they follow after," and by the judgment they are discovered only after investigation. What caution, then, what deliberateness should condition the laying on of hands! As 24 offers the ground against haste in ordaining, 25 gives like ground against haste in censuring presbyters. What is true of sins holds also of **good works**, the opposite of sins or "evil deeds." **There are good works that are evident**, palpably manifest, beyond any doubt, witnessing at once to a man's character, **and such as are otherwise** than palpably manifest, not yet patent, **cannot be hid**, permanently covered up, however much those doing them may desire to keep them hid. V. O.: "They come earlier or later by their own true nature to the light." They may not be conspicuous, ostentatious, but they will not remain concealed. Men "do good by stealth, and blush to find it fame." It is well, then, in the judgment of officials to wait. "Time is the best counsellor."

¹ *πρόδηλοι*, in both verses *πρό* is not temporal but intensive. Heb. vii. 14.

CHAPTER VI.

Having completed the prescriptions concerning the officials of the community, Paul adds counsel touching various classes of its members, first those in slavery.

1, 2. Let as many as are servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.

Let as many . . . better: Let such as are under the yoke as slaves. The latter is appended to “under the yoke,” as an explanatory predicate. Slaves might misinterpret the levelling and liberalizing principles of Christianity and hold themselves equal to, or, as Christians even above their heathen masters, but their Christian profession does not change their relation to either heathen or believing masters. They must comport themselves accordingly, conform to their humble condition (Tit. ii. 9; 1 Cor. vii. 21; Eph. vi. 5, 6; Col. iii. 22). **Count their own masters¹ . . .** “Their own” is not emphatic, but expressive of distinct personal relations from which arises the duty of subordination and reverence. **All honour** (v. 17), honor in every possible form, inward and outward, **that the name . . . be not blasphemed.** For the glory of God’s name which, in contrast with idolaters, they profess, let bondmen be obedient, exemplify-

¹ *δισπότης* accords more with *ὑπὸ ζητῶν* than the usual *κυρίος*

ing the conservative character of **the doctrine** (His doctrine) which they have espoused. Had Christianity promoted insolence and insubordination among slaves, such conduct would have been credited to their creed, and God's name and His truth would have been evil spoken of among the heathen (Tit. ii. 5, 10), "blasphemed," as was the case when the Jews (Rom. ii. 24), and David, brought dishonor upon the name of Jehovah (2 Sam. xii. 14). **And they believing**, better, "Let those, however, that have **believing masters**" *versus* those (1) that have unbelieving masters. "Believing" is emphatic, and the consideration due to Christian masters is expressed in negative terms, **not despise them**, while that due to pagan owners is in positive terms, accord to them all honor. **Because they** (the masters) **are brethren** points out the ground for the difference. The fact that the masters were "brethren" of the slaves, put the latter upon an equality with the former, and they might readily be tempted to withhold from their masters the service and the respect due them in view of the reciprocal relation of slavery, a distinction which the Gospel does not annul. The Apostle ever warns against the abuse of Christian freedom and equality. **But let them serve them the rather.** Herein they have an incentive for remaining in the household and serving so much the more faithfully and respectfully **because they that partake of the benefit** accruing from their service, i. e. their masters, are themselves Christian **brethren**, believing and beloved. Towards such masters the bondmen should be well disposed, render them cheerful service, for the fruits of their labor pass into the hands of God's beloved children, who as such have an additional title to their respect. **Loved.** Those who are **believing** experience the love of God, have it shed abroad in their hearts. **These things,**

of which I have been speaking, **teach and exhort**, treat them didactically and practically (i. 3; iv. 11; Tit. ii. 15).

3-10. If any man teacheth a different doctrine, and consenteth not to sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith and have pierced themselves through with many sorrows.

If any . . . a different doctrine. Every one who is a teacher of other doctrines (i. 3) than those I am directing thee to teach. An actual case may have been in mind. V. O. assumes that the false teachers were spreading dangerous maxims in regard to Christian freedom and social order. The reference may be to false doctrine in general. **And consenteth not to sound words**, refuses to come round to, showing fixed hostility to "the fountain and touchstone of the truth": **the words of our Lord** . . . the words emanating from Him either directly or through His apostles, including Paul. Not only the thoughts of Jesus but His very words have unique authority. "Sound," healthful (i. 10), as over against the diseased and disease-breeding character of heresy. **And to the doctrine** . . . a "clause, cumulatively explanatory of the foregoing" (ii. 2). V. O.: "To show the indivisible unity between Christian truth and morality." The words of Christ both accord with and impel to godly living. Paul wastes no charity upon those who corrupt God's truth. The Church is to have no fellowship with errorists. His portrayal of their true character and his severe

condemnation of them personally “ shows how dangerous (he regarded) such false teachers and how sad their corrupting influence on many.” **He is puffed up**, inflated, or beclouded, blinded with self-conceit (iii. 6; Eph. iv. 18), **understanding nothing**, while arrogating to himself superior knowledge (i. 7). Having a false view of Christianity as a whole, the errorist can have no correct apprehension of any of its doctrines. Instead of “ understanding,” he is **doting**, lit. sick over, diseased with **questionings and disputes . . .** a melancholy state of mind! From these morbid discussions (i. 4) and logomachies there proceeds not godliness, but **envy, strife, railings**, or reproaches against one another, slanders, **evil surmisings**, malevolent suspicions, “ by which those who do not at once agree to all things are regarded as enemies.” **Wranglings**,¹ according to the preferable text, “ growing hostilities and conflicts,” stubborn contentions. Such disputations degenerate into personal strife, hard feelings and a bitter expression of them. Altogether unlike this in temper and results is a manful setting forth and defence of the truth. **Of men corrupted² in mind.** The source of this wretched contentiousness is a depraved mind, “ the willing as well as the thinking part in man” (2 Tim. iii. 8; Tit. i. 15), “ the abyss out of which proceeds the darkness which obscures the spiritual vision” (V. O.). **And bereft of the truth**, is the “ immediate consequence of the foregoing.” They had been in possession of the truth, but by their assumption of superior knowledge and a higher holiness in which they trafficked, they forfeited it (i. 19). First turning away from the truth (Tit. i. 14), it was judicially “ taken away³ from” them as their punishment ; HUTH. : “ through de-

¹ διὰ prefixed is intensive.

² Cf. *νοσῶν*, 4, sick.

³ Note the force of ἀπό.

moniacal influence" (iv. 1). **Supposing that godliness is a way of gain.** V. O.: "A signal proof of the extent of this perversion." "Supposing"—inasmuch as they suppose. This exposes the motive of their godliness, its commercial value. Piety brings profits. Unprincipled teachers wear the mask of godliness to filch the cash from their confiding victims (iii. 3, 8; Tit. i. 11), an infamous business which neither began nor ended with Tetzel. **But godliness . . . great gain.** A great gain, indeed, is godliness along with contentment. The Apostle desires not to be misunderstood. The mercenary use of godliness is the perversion of a blessed truth. There is in it a ready and unfailing source of supply, a priceless, unspeakable gain for this life and the next (iv. 8). **With contentment,** the sense of sufficiency (2 Cor. ix. 8; Phil. iv. 11), the accompaniment of true piety. There are no greater riches than the union of godliness and contentment. V. O.: "Paul expresses both these main ideas, that godliness makes us content, and to be content is the highest good." **For we . . . into the world.** To confirm what he has just said and to set forth the reasonableness of contentment, Paul proceeds to give a full view of this noble virtue in the following verses up to 10, resuming the subject at 17. For we "have brought in nothing": man enters life a union of soul and body. All things which come into his possession here are external to him, a loan received, "to be soon surrendered at the first summons." The fact that we entered the world with nothing, makes it self-evident that we shall leave it with nothing (Job i. 21). The things which the covetous strive to obtain are foreign to our spiritual nature, and hence cannot become truly ours, therefore we cannot carry them away (Ps. xlix. 17, 18; Luke xii. 15-22). We cannot take with us what does not

belong to us. What an argument this for the claim that godliness with its inclusion of a contented spirit is the “great gain,” it contributes the real wealth, that which is inseparable from ourselves, inalienable, and therefore to be transported with us on our departure. **For neither can we**—“We cannot also take anything out.” So ELLIC., who adds, “these words are clearly emphatic and contain the principal thought.” Why burden ourselves with what, on departing this life, must be left behind! “We come with nothing, we leave with nothing, why covet what we cannot permanently possess.” **But**—if, however, expressing a partial contrast with “neither can we carry,” etc. ELLIC. assumes that the antithetic particle¹ points to a suppressed thought suggested by “neither can we,” etc. Some things we must have, but our actual wants are few, **Having**, since we have, so long as we have. It is implied that as believers we ever shall have (Ps. xxxvii. 25), **food² and covering** (including shelter), nourishment and protection for the body. **We shall be . . .** not “let us be therewith.” The future is definite, not ethical or imperative. In these we shall have a sufficiency,³ feel ourselves provided for, though without money or property. It is thus shown in what true contentment consists. BENG.: “We shall have enough in fact, why then not also in feeling?” **But they that desire . . .** that aim at something more than food and covering, *versus*, those who find them sufficient (8; Prov. xxviii. 20, 22). It is not the possession of wealth against which Paul warns, although that is not unattended with danger (17, 18), but the hankering after it (10), the making haste to be rich.

¹ δέ.² δια, “means of subsistency,” or “in the meanwhile:” Beng., “A fairly sufficient and permanent supply,” ELLIC.³ ἀπεσθή, v. 18; αἰτηρκεία, 6.

Those who have set their mind on possessions **fall into a temptation** to acquire them by sinful means. They are not only in danger of this, but they plunge into it. They succumb to temptation in the inward coveting, prior to any overt act. **And a snare** (iii. 7). ELLIC.: "This somewhat specifies and particularizes the former." The "temptation" takes the form of an entangling power, from whose toils the victim does not readily extricate himself. As no appetite is single, so the "desire to be rich" is productive of many other "lusts," **foolish and hurtful**, irrational and injurious; it is in fact "a root of all kinds of evil" (10). There are rational desires, but the craving of wealth is not one of them. **Such as drown men**, which, indeed, or, seeing that they drown—"a sad gradation" from "fall into" (Luke v. 17; James i. 15). Caught in the snare of coveting riches, weighted with insane and ruinous passions, men are hopelessly swallowed up in **destruction and perdition**. The latter term may be climactic, the former denoting destruction in general, whether of body or soul, the latter pointing mainly to the ruin of the soul and implying completeness. Doubtless the here and the hereafter are combined in the two expressions. This upshot of the "desire to be rich" is the very opposite of the "great gain" assured to "godliness with contentment." That this portrayal of the terrible effects of the thirst for wealth is fully justified, appears from what follows: **For the love of money is a root**, etc. The "desire to be rich" sustains a vital genetic relation to every form of evil, lit. "to all the evils." It is not the sole root of the evil depicted (9), or of all the evils, but it is one root of them (Heb. xii. 15), a primary root which sends forth every form of noxious shoots. The various manifestations of sin are interrelated, grow from one another, and (V.O.) "no

sin so entirely rules, influences and hardens men against every better feeling as this." BENG.: "It destroys faith (cf. next clause), the root of all that is good." "The love of money," not the possession or the acquisition of it, is so baneful to mankind. The poor may be chargeable with the sin, more, perhaps, than the rich. The heart of penury may be a more congenial soil for this "root of all evils," than the breast of opulence. Paul has in mind actual cases which illustrate and confirm this statement: **which some reaching after**,¹ grasping at, stretching out eager hands for. "Which" relates to "love of money," but as it is the money itself not the love of it, to which these strenuous efforts are directed, there seems to be a confusion of the two, but he who strives after money thereby strives also toward the gratification of this passion. With their eyes fixed on riches **they have been led astray from the faith**, wandered from the path of truth (vi. 5; i. 6, 19; iv. 1), **and have pierced themselves through**—the hands stretched out were pierced. The passion for gain inflicts not surface wounds, but the iron passes through the inner vitals and leaves the smart of **many sorrows** or pangs—not only bitter outward trials, corroding anxiety, crushing disappointments, but also gnawings of conscience over dishonest gains, and wrongs to others, an unquenchable thirst for more possessions—all of them a foretaste of the final perdition (9). These principles are not at war with industry and thrift, nor with a legitimate accumulation of wealth, and never was there a louder call for their promulgation in thunder tones than in this age of material greed.

11-16. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called,

¹ ὅρεγόμενοι, iii. 1; Heb. xi. 16.

and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in its own times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen.

But thou, turning suddenly to Timothy and sharply distinguishing him from “some reaching after” wealth, Paul addresses him not as “child” (i. 2, 18), but with a sublime dignity **man of God**. This may refer to his official character, Timothy having been chosen like Moses, Samuel and others bearing that title, a messenger of God to men (2 Pet. i. 21; Deut. xxxiii. 1; 1 Sam. ix. 6; 2 Tim. iv. 5). It may also be understood as a general designation of the Christian man, all believers being indeed sons of God (2 Tim. iii. 17; Jas. i. 18; 1 John v. 1). The context favors the latter, still all believers are, in a sense, messengers of God, the light of the world. **Flee these things**, while others are stretching every nerve in pursuit of gain, do thou flee in another direction. “These things” are by some referred to “the love of money,” with its temptations and direful results, but others, noting the parenthetical character of 6-10, refer them to what is said 4, 5. **And follow**, it is not enough to flee from the evil, one must follow the good. The surest escape from vices is the ardent pursuit of the Christian virtues: **righteousness . . . meekness**. “Righteousness” is not to be taken in the forensic sense (justification), but in the moral sense, conduct conformed to the divine law which regulates the relation of man to his fellow-men (2 Tim. ii. 22; iii. 16; Tit. ii. 12; 2 Cor. vi. 14). **Godliness** expresses the right relation to God. **Faith, love**. V. O.: “The two primal virtues of Christianity are to be here under-

stood in the usual Pauline sense." Faith is the root both of righteousness and godliness, and love leavens and moulds them through and through. **Patience**¹—properly, endurance, steadfastness, amid trials (2 Tim. ii. 10; Tit. ii. 2). "Meekness" (Tit. iii. 2), "meek-spiritedness towards opponents." These virtues may be grouped in pairs. The first pair emphasize conformity to God's will in our relations to man and to God, the second, "the inner springs of Christian character," the last, "our spirit toward the enemies of the truth." **Fight . . . the faith**, lit. strive the good strife, contend in the good contest, a favorite metaphor of Paul derived from the famous Greek games (1 Cor. ix. 24-26; Phil. iii. 12; 2 Tim. iv. 7). The same thought is expressed in military language (i. 18). This appeal, directed both to Timothy individually and to his official sphere, means something more than a negative contest, the struggle against the flesh, the world and the devil, *versus* "disputes of words" (4), it points to a positive advance, a noble, lofty, glorious onward movement of "the faith," not only on behalf of it. The contest "is born of the faith, is proper to the faith, and has its power only of the faith." The objective and the subjective are generally united in the frequent use of this term. **Lay hold . . . eternal** (19; Heb. ii. 16). This forms with the previous imperative a part of the metaphor (Jas. i. 12; Rev. ii. 10; 2 Tim. iv. 7, 8). "The life eternal" is the prize of the contest, the goal towards which all its energies are directed, the crown laid hold of by the winning racer. But with the believer it is not reserved till the goal is reached, is not something to be received, taken, at the end. It is a present boon, a reality to be grasped now (John iii. 36). And leaving to others

¹ Patience is not an exact translation for *ἐπομένη*, though uniformly given by A. V. and Rev.

their logomachies, Timothy is now in and through the contest to seize hold on eternal life. Faith and eternal life are correlate. **Whereunto** (life eternal) . . . **called**. The metaphor is dropped and the “call” is that of “the outward and inward calling,” in their obedience to which men become partakers of “the eternal life.” The very call was the pledge of this blessing, which Timothy is now urged to “lay hold of.” **And didst confess . . .** madest confession of, “another and co-ordinate ground of encouragement and exhortation.” The aorists point to some special occasion well known to Timothy, but altogether unknown to us. Some think of a signal trial or persecution under which he maintained a noble confession. Some, at his baptism, a profession of faith having from the first accompanied baptism (Acts viii. 37). BENG. : “The divine calling and profession of believers are correlatives. Both take place in baptism.” Others : most probably his ordination already twice referred to (i. 18; iv. 14; 2 Tim. i. 6). The good confession or profession (2 Cor. ix. 13; Heb. iii. 1; iv. 14; x. 23), was delivered in **the sight of many witnesses** “who would testify against thee if thou wert to fall away” (BENG.). The “confession” was good because of its import and content, like “the good fight” it concerned the faith. **I charge¹ thee**, enjoin thee, not the same form of adjuration as in v. 21. ELLIC. : “The Apostle, having reminded Timothy of the confession of faith he made in the presence of many witnesses, now gives him charge, in the face of a more tremendous presence, not to disgrace it by failing to keep the commandment which the Gospel imposes.” The exhortation grows in solemnity and sublimity as it nears the conclusion. For **who quickeneth all things** some texts read, who preserveth all things, God the pre-

¹ παραγγέλλω; i. 18, τὴν παραγγελίαν.

server of the universe (Neh. ix. 6; Acts xvii. 25). The appeal to Timothy's fidelity is thus placed on the ground of God's omnipotence. He is to go forward in the name of Him by whom all things are preserved alive. But by the text generally accepted he is reminded of the miracle of the resurrection, and thus DEW.: "Indirectly there is presented to him a motive against the fear of death in the cause of Jesus, to which the following clause also alludes." The certainty of the resurrection inspires and sustains every minister and indeed every Christian in "the good fight of the faith." BENG.: "The power of God quickens thee also, O Timothy, in the discharge of thy duty." **And of Jesus Christ** (v. 21) **who . . . the good confession.** The allusion to Timothy's confession recalls the Saviour's own confession—an inspiring parallel, a powerful incentive to him to keep unspotted and untarnished the commandment until his appearing. Timothy "confessed the good confession," Jesus Christ "witnessed" it. These verbs are not synonyms. BENG. refers to Timothy having "the assent of witnesses," whereas "Christ witnessed though Pilate did not assent." ELLIC.: "The difference of persons and circumstances clearly caused the difference of the expressions. Some render "under Pilate," and understand by "witnessed" the seal Christ stamped on His doctrine by His life and death. "The good confession" (John xviii. 33-37; Matt. xxvii. 11), "the pattern of a true confession in face of death," specifically the avowal and attestation of his kingship through the power of the truth. **Keep the commandment,** probably that just given in 12, so solemnly introduced and embracing everything in its sweep (i. 5); or, the Gospel viewed as the law of life (Tit. ii. 12 ff.); or Christ's specific commandment (John xiii. 34). **Without spot, without reproach,** may be ap-

plied to "thou" (1 Pet. i. 19; 2 Pet. iii. 14), but they are applicable also to things, and such application suits the sense here: keep stainless, inviolate and irreproachable, "not open to reproach as with the false teachers" (iii. 2, 7). **Until . . . Jesus Christ**, the visible manifestation of Christ, His personal coming in glory and for judgment (Tit. ii. 13; 2 Tim. iv. 1; 2 Thess. ii. 8). Offered as an incentive to Timothy this seems to be viewed as near at hand, and, as ELLIC. admits, the sacred writers have used language "which seems to show that the longings of hope had almost become the convictions of belief," but, he proceeds, "it must also be observed that (as in the present case) this language is often qualified by expressions which show that they also felt and knew that that hour was not immediately to be looked for" (2 Thess. ii. 2). The fact of the Advent is always certain, its hour is uncertain to the Apostles as well as to us. The right attitude for Christians is that of continual, ardent expectation (1 Cor. i. 8; Phil. i. 6, 10), with a lively sense of its reality. **Which**, viz. "the appearing of our Lord, **in its own times**, better, in His own times the blessed and only potentate will display. God will bring to pass the glorious revelation of His Son, as a mighty sign from heaven (Matt. xvi. 1), making manifest with full visibility that which existed before, the majesty of the divine presence (Acts i. 11; iii. 20; Rev. i. 7). "In His own times" (seasons) (ii. 6; Tit. i. 3; 2 Tim. i. 9; Acts i. 7). The determination, the knowledge, the revelation of those seasons, are reserved to God alone. The plural, says BENG., "does not much abridge the shortness of the times." It implies successive stages, not successive advents but historic unfoldings in God's kingdom, each having its time fixed in the divine counsels. **The blessed and only**

Potentate, “attributes of the Almighty which confirm this Christian hope.” “Blessed” (i. 11), having “exhaustless powers and perfections” (Tit. ii. 13). Paul bursts forth in “a most magnificent panegyric involving the glory of Christ as well as that of the Father” (Rev. i. 5; xvii. 14; xix. 16). **Only** (John xvii. 3; Rom. xvi. 27; Rev. xv. 4), “enhances the substantive, showing the uniqueness of His power.” To Him alone belongs this title (Eph. iii. 20; Jude 25). He alone possesses and exercises power. He is absolute, incomparable, holy.

King of kings and Lord of lords. This sweeping addition justifies the “only.” All others who rule as “kings” or “lords” in spiritual or cosmical realms are subject to Him, and indeed hold from Him (Deut. x. 17; Ps. cxxxvi. 3). Continuing the strain of adoration Paul now “sets forth that completeness, whereby in His eternal being God is lifted above all changing things,” **who only hath . . .** essentially, underived, being Himself the essence and fountain of life, having it in Himself, sharing it with the eternal Son (John v. 27). Other beings have immortality from God by derivation or participation (1 Cor. xv. 53), and God’s sole possession of it implies His power to impart it.

In light unapproachable. His home is the light, an atmosphere of glory, whose brightness obscuring the sun, no creatures can approach, “unless in as far as they are both admitted by Him and He goes forth to them” (BENG.). (John xiv. 6; Ps. civ. 2; Dan. ii. 22; 1 John i. 5.) Light and life are inherent in God, the unknown, ineffable, insoluble efflux of His being.

Whom no man hath seen, lit. whom no man ever saw or can see (Exod. xxxiii. 20; Deut. iv. 12; John i. 18; Col. i. 15; Heb. xi. 27; 1 John iv. 12; Rom. xi. 33-36). God is absolutely invisible and unknowable, but He that hath seen the Son hath seen the Father (John xiv.

6, 9; Luke x. 22). Hence the beatific vision vouchsafed to the saints (Rev. xxii. 4; Heb. xiii. 14; Matt. v. 8), does not conflict with this. **To whom . . . eternal**, to Him they properly belong, "honor" to the One who is in Himself infinitely blessed, "power eternal" to the "only Potentate." Some recognize in this outburst of adoration, as in iii. 16, a fragment of a Church hymn or prayer. Whether original or quoted it certainly seems designed to reassure Timothy that in the valiant confession of the Gospel neither earthly potentates nor death itself need be feared. Instead of closing his letter with the doxology, Paul returns in the form of a postscript to the serious subject of wealth dropped at 10.

17-19. Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

Charge them, better: Those who are rich in this world charge. Instead of those who would be rich, Paul now deals with those who are. "In this world," closely joined with "rich," forming with it one idea, and offering a contrast with the riches "in the time to come" (19), shows their wealth to have only a relative value, it is limited to and characterized by "this world," not therefore a thing over which to be **highminded**, haughty, arrogant, a temper so likely to be begotten of wealth (Jer. ix. 24; Ps. lxii. 9; Rom. xii. 6). Nor is it a secure thing on which to **have their hope set**.¹ Hope must rest upon a sure foundation, but the **uncertainty of riches** is their characteristic essence. Those who have put their trust in anything so precarious are, therefore,

¹ ἐλπίσω with ἐπί, iv. 10: leaning upon.

in the highest degree insecure (Prov. xi. 28). **But on God,** the one sure immovable, immutable foundation. We are not only to fear and love, but to put our trust in God above all things. To place in riches our supreme trust, which belongs to God alone, is rank idolatry (Col. iii. 5). Our hope is to be stayed not on the perishable gift, but on the Giver **who giveth us richly all things**, all manner of blessings, for body and soul, for time and eternity (Prov. x. 22; 2 Pet. i. 3). Surely He who gives us "all" we have, and who gives so "richly," is a better ground of hope than the "riches" themselves which flow from His hand, and the more so because He bestows all for us **to enjoy**. Our happiness is the Giver's end and aim, and the goodness thus disclosed should most powerfully incline us to put our whole trust in Him, who is the source of all good things. "To enjoy" them (iv. 3), not to pervert them, not to rest our hearts and hopes on them, this is the Giver's blessed design. BENG. : "The false trust which nerves the grasp with which men cling to riches checks their enjoyment" (Jas. v. 2, 3). Besides warning against the overbearing disposition engendered by wealth and against its perversion as a ground of hope, Paul now enjoins positively its proper use, "the right way to gain the enjoyment God allows." Intrinsically of little value, wealth may be turned to good account in the practice of charity, in promoting the happiness of others. "Charge them" (17) **that they do good**, "aim to do good," with their means. The original involves the idea of kindness, assistance, benevolence (Ps. cxix. 68; Acts xiv. 17; x. 38). And what splendid opportunities in the vastness of human needs are offered for this divinely designed use of wealth! Into what real and abiding riches it may be coined by the founding of churches, hospitals, schools and other institutions for the well-being of man. Christian men of

wealth must be followers of God who giveth richly for enjoyment. **Rich in good works** “follows as a consequence of the aim to do good” (BENG.), but the phrase is not limited to benevolence, it contrasts with “rich in this world” (17). **Ready to distribute, willing to communicate,**¹ bountiful, liberal in distribution, free in giving, ready in sharing (Eph. iv. 28). V. O.: “If there be any distinction here, the former may mean the generous hand, the latter the sympathetic heart.” Both conceptions coalesce in one idea. The rich Christian recognizes the solidarity and brotherhood of man, and instead of selfishly holding on to wealth he liberally distributes it, instead of always grasping for more, he freely shares what he has. **Laying up . . .** storing up for themselves a good foundation. Bib. Comm.: “Laying up as treasures for themselves a good foundation.” The distribution and sharing of wealth takes away the false foundation on which the rich are liable to build **against the time to come**, but it is at the same time an actual laying up of spiritual treasures which prove a good foundation for the future. A striking paradox! The sharing of riches is a storing up of them, removal of the foundation is the laying down of a solid and enduring one (iii. 13; Luke vi. 48; I Cor. iii. 11). What is given in beneficence adds to one’s true riches. “All that remains to me,” said one who had suffered great losses, “is what I have given away.” **The time to come**, general, a distant day. It contrasts also with “this world.” Such a storing up of riches promotes our eternal well-being. It helps men to **lay hold on the life which is life indeed**, the true life (cf. “the time to come”), life in Christ here begun, hereafter perfected (iv. 8). That life is substantial, enduring (Ps. xvi. 11), predicates which do not apply to what men call life (Jas.

¹ κοινωνικούς, v. 22; Gal. vi. 6; Heb. xiii. 16.

iv. 14). From the contemplation of such an application of their riches men will for ever derive satisfaction and joy, and instead of bitter regrets over the selfish misuse of their property they will for ever bless God for the gift and for the grace to use it. That this is not in conflict with the central truth of the Gospel, that eternal life is the gift of God and that that gift is in His Son, is self-evident (Prov. xi. 24; xiii. 7; Luke xvi. 9; Matt. vi. 19-21).

20, 21. O Timothy, guard that which is committed unto *thee*, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith. Grace be with you.

How the interests of the Church and of the truth which is its life blood must have weighed upon the Apostle's great heart! One final pathetic appeal is made to Timothy to watch as a sentinel at his post, introducing a recapitulation of the sum and substance of the epistle, "bringing once more to view the salient points of the previous warnings and exhortations." BENG.: "It corresponds to the beginning and is to be explained by it." **That which is committed**, lit. the deposit.¹ The same term occurs 2 Tim. i. 12, 14, and while its meaning may be fundamentally the same in each passage, the nature of the deposit is not identical. It depends on the context. Some understand here Timothy's office, call it ministerial or apostolic; some: the Catholic faith, the doctrine delivered to Timothy (14; i. 18; 2 Tim. ii. 2), or what is committed to him in this epistle. It may be the Church that he is to safeguard, or sound doctrine, or both combined. This is not in conflict with the progress of truth any more than with the development of the Church.

¹ παρθέκη, "the deposit of anything with a person, who holds himself bound to return it uninjured."

V. O.: "Something general and of high value, a treasure over which Timothy is placed as guardian." It seems to be in contrast with the error which follows, **the profane babblings . . .** "Profane" (i. 6; iv. 7; 2 Tim. ii. 16) qualifies both nouns. "Babblings," words without thought, empty, sounding phrases, (4; i. 6; 2 Tim. ii. 16; 1 Cor. xiii. 1), "at bottom empty negation." **Oppositions.** Error is not only the want or the corruption of truth, it makes war upon it. "The rhetorical and dialectical arts of the false teachers" are directed against the Gospel system entrusted to Timothy. False knowledge opposes the true knowledge. With its arrogant pretensions (Col. ii. 8) which render it unworthy of the name, it is "the direct enemy of the faith, the principle of faith in the truth." We cannot determine to what extent the germs of the later Gnosticism were already present. **Which** (i. e. falsely named knowledge) **some professing**, making a profession of (ii. 10), **have erred . . .** missed their aim in regard to the faith. While arrogating to themselves superior knowledge (iv. 20), they have completely lost the path of faith (2 Tim. ii. 18; iii. 7, 8). BENG.: "They have lost the true sagacity, which is connected with faith, not comprehending what is to be believed, and what it is to believe." They came at last to have neither knowledge nor faith. Whenever men leave the highway of the Gospel, especially under the conceit of extraordinary knowledge, they are doomed to suffer the loss of true knowledge and true faith. **Grace be with thee**, so nearly all the MSS. and most of the ancient versions, while some texts have **you**, as all have for 2 Tim. This epistle, it has been suggested, was not to be publicly read, while the second one was "the farewell of the Apostle to the Church, and to life."

ANNOTATIONS
ON THE
SECOND EPISTLE TO TIMOTHY
BY
EDMUND J. WOLF

CHAPTER I.

1, 2. Paul, an apostle of Christ Jesus by the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

Paul came into the apostolic office not from his own will or desert but **by the will of God**. (Cf. 1 Cor. i.; 2 Cor. i.; Eph. i.; Col. i.) In 1 Tim. he says “according to the command of God,” the latter being the expression of the will. **According¹ to the promise** is connected directly with “apostle.” He received the apostolate in order to subserve the promise, to herald it. “Without that promise of life there would be no apostleship.” The clause corresponds with “God our Saviour and Christ Jesus our hope” (1 Tim. i. 1; cf. Tit. i. 2). The content of “the promise” (1 Tim. iv. 8) is **the life which is in Christ Jesus**, the true, eternal life, which exists in Him objectively in its fountain and fulness and is communicated to all who by faith come into fellowship with Him. V. O. notes that in the opening of this last communication, in the very face of death, Paul places in the foreground the promise of life in Christ Jesus. How precious the promise of life to the sinner under sentence of death! **My beloved child.** This change from “true child” (1 Tim. i.) does not imply loss of confidence—5 is against this²—but it may denote growing affection with approaching departure.

¹ κατά points to the purpose of the apostleship.

² ἀνυποκριτός = γνήσιος.

Timothy was both a true son and a dearly beloved one (Phil. i. 22). The endearing term, expressive of the inward relation, may be better suited to the subjective character of the epistle. **Grace, mercy . . .** = I Tim. i. 2.

3-5. I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

The somewhat difficult construction of this passage, voicing Paul's devout thanksgiving in reference to Timothy and his yearning to see him, is rendered clear by the paraphrase of Bib. Comm.: "I give thanks to God whom I worship . . . as I have incessantly remembrance of thee in my prayers night and day, longing to see thee, when I remember thy tears at our parting, that I may be filled with joy when we meet again;—I give thanks to God, I say, when I call to remembrance the unfeigned faith which is in thee." So also ELLIC. "As without ceasing," begins a subordinate clause, showing his thanksgiving to refer to Timothy, and "marking the state of feelings, the mental circumstances, as it were, under which he expresses his thanks." I thank God—as thou art ever in mind while I am praying—having thee thus in remembrance in my holiest frames. Timothy's sincere faith excited the thanksgiving which marked the Apostle's **unceasing** remembrance of him in his **supplications**. **Night and day**, emphatic (I Tim. v. 5), strengthens "unceasing." Paul evidently bore his beloved Timothy on his heart continually, but especially in his prayers which were mingled with transports of gratitude. **Whom I serve** [worship] **from my forefathers**,¹ his immediate

¹ προγόνοι, I Tim. v. 4.

progenitors by whom he had been brought up, corresponding to the grandmother and mother of Timothy. The Apostle indulges in no self-glorification anent his religious experiences, but draws a parallel between the historic continuity of the true worship of God in his own family and in that of his spiritual child. Both enjoyed the prerogative of inheriting the true faith from a God-fearing ancestry. **In a pure conscience** (1 Tim. iii. 9). This does not contravene 1 Tim. i. 13. Paul's zeal for the law sprang from a sincere desire to honor the God of his fathers. And whatever he did he was not actuated by a selfish purpose nor by impure motives. He did not "falsify the revealed word with arbitrary fictions" like the heretics, but cherished "that fundamental religious knowledge which was common to Judaism and Christianity" (ELLIC.). (Acts xxiii. 1; xxiv. 14 ff.) When only a Jew as well as later when a Christian he offered true worship. His conscientious devotion to the old covenant prepared him for the spiritual worship of the new (Acts xxv. 14 ff.). **Longing to see thee** (Rom. i. 11; Phil. i. 8). BENG.: "He begins his invitation to Timothy at first gradually." The clause is dependent on "my remembrance of thee," and connects with the last clause, "that I may be filled," etc. The heartfelt desire to see Timothy which grows more intense as the Apostle knows his life to be fast ebbing away, is further illustrated by the remembrance of the tears of Timothy at their parting (Acts xx. 37). HUTH.: "The longing for Timothy causes him to be continually remembered in the Apostle's prayers, and the remembrance is nourished by thinking of his tears." This proof of Timothy's affection, which Paul himself had witnessed and which left an indelible impression on his mind, heightened the desire to see him once more, that by the sight of this dear and devoted son

he "may be filled with joy." BENG. finds a reference also "to his habitual tears under the influence of pious feeling," in which he was like-minded with Paul (Phil. ii. 20; Acts xx. 19). The ground of his thanksgiving is not Timothy's love, nor his tears, but pre-eminently his genuine, unwavering faith (1 Tim. i. 5), which, according to BENG., some external occasion or a message from Timothy had brought afresh to his remembrance, **having been reminded**,¹ though he was well aware of it before, an exposition which ELLIC. pronounces "plausible, harmonizing with the tense, and lexically considered, very satisfactory." **Which** [indeed] **dwelt first in . . .** As showing the affinity and likeness between them Paul reminds Timothy that he too can claim the distinction of being "the son of parents passed into the skies." There is, however, a difference. Paul worshipped the same God as his progenitors, while Timothy's Christian faith is identical with that of his mother and grandmother. They had become believers before he did. Not only did the O. T. faith in the promises involve in germ and type the truths of the N. T., but the distinctive faith of the Gospel dwelt in them as an abiding life-principle prior to Timothy's conversion. Paul speaks from personal knowledge, having doubtless met both women on his tour to Derbe and Lystra (Acts xvi. 1, 2), but the crowning fact, the immediate and inspiring object of the Apostle's thankfulness, is that the same precious faith, like a living heirloom, has its abiding seat in Timothy also. Of this the Apostle is most fully **persuaded**, the more so because of the godly training and example he had in his childhood. The blessed effect of that is manifested in his own faith. What an encouragement to Christian parents! What a call to the exercise of godliness in the

¹ *iπόμνησις*, not = *μνείαν*, 3, has an active sense.

home! The precious faith which animated his mother and grandmother, and the pre-eminent advantage resulting to Timothy in his personal faith, he makes the ground of an appeal to rekindle the heavenly gift which by his own hands was mediated to Timothy. The faith of the household perpetuated in him forms the basis of "an exhortation to earnestness, boldness and fidelity in the discharge of his office."

6-11. For the which cause I put thee in remembrance that thou stir up the gift of God which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the Gospel according to the power of God; who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death and brought life and incorruption to light through the gospel, whereunto I was appointed a preacher, and an apostle and a teacher.

For the which cause I put thee . . . ELLIC.: "As the Apostle knew this faith was in Timothy he reminds him to exhibit it in action." "Being reminded himself (5) he puts Timothy in mind." Exhortation is implied in the verb. HUTH.: "The Apostle finely interprets the word so as to make Timothy appear himself conscious of the duty which was urged on him." Some suggest that Timothy had become discouraged by the trials and captivity of Paul. But cf. ii. 15; 1 Tim. vi. 11, 12. He is at all events to rouse himself to renewed exertion, to raise to a flame¹ that inner heavenly fire, which is **the gift of God**, and which like all divine gifts needs to be exercised or it becomes extinct (1 Thess. v. 19; Matt.

¹ ἀραζωπῆται. *ἀρά* denotes either to rekindle or to kindle up, to fan into a flame, without "any necessary reference to a previous state of higher ardor or of fuller glow."

xxv. 8). What is bestowed by God is subject to increase or decrease by a proper use, or a neglect, of it. The gift here—the special endowment (charism) for his office as overseer and evangelist (iv. 5). 1 Tim. iv. 14 has the same thought under a negative exhortation. **Through the laying on of my hands.** In this confidential letter Paul emphasizes his personal share in setting apart Timothy. He himself acted as an instrument of the Holy Spirit in securing for him the supernatural gift. The chief thought of the whole chapter is contained in this verse, and in 7 “the exhortation to increase spiritual capital becomes strengthened by reference to that which has been received already,” the spirit which God gave us.¹ It is a question whether “Spirit” = the objective personal Holy Spirit, or the subjective human spirit, the spiritual life wrought in all believers by the Spirit of God. We cannot mistake a reference to the special gift communicated to Timothy, analogous to the general spiritual endowment vouchsafed to all believers. The latter contemplated as the Holy Spirit working on the human spirit, or as the human spirit wrought on by the Holy Spirit, is the distinction simply of source and result (Rom. viii. 15; Gal. iv. 6.) Whether viewed as the inworking or the inwrought spirit, it is **not a spirit of fearlessness**, a cowardly spirit, “timidity in the struggle for the Kingdom of God” (John xiv. 27; Rev. xxi. 7, 8), but the very opposite. It imparts power to men, it fires them with courageous energy. Repelling fear and defying danger, it faithfully bears the **testimony of our Lord** (8; John xv. 26, 27; cf. ii. 3). BENG.: “Divine power, not our own, is intended” (8), and so **love and discipline** [self-control] are God’s gifts in us. The three ideas are closely inter-related, “animating us to the dis-

¹ ιμαυ = ιμας, 9.

² σωφροτσιουν Tit. ii. 4.

charge of our duties towards God, the saints and ourselves." To the "power" given for withstanding the attacks of the world and for gaining new victories, is added "love," which is ever afame for the salvation of others, casts out all fear (*1 John iv. 18*), impels to self-sacrifice for Christ and nerves men to deeds of daring. The last term designates that mental sobriety and self-poise, "which keeps a constant rein on all the passions and desires." It controls the outflow of love, while "love" and "self-control" regulate the exercise of the "power." Such a "spirit," it is obvious, was bestowed on Timothy, not for his personal benefit merely, but for the benefit of the Church. It is the foremost requisite for the care and government of the Church, "preferable to any miraculous powers whatever." **Be not ashamed therefore.** Such spiritual armor should be proof against the shame you incur in **the testimony of our Lord** and by your relation to **me his prisoner**. Christians were generally held in contempt, despised and detested as the offscouring of the earth. And it may be that Timothy, borne down perhaps by failure of health, by the burdens of his office, or by persecution, was in danger of yielding to discouragements and despondency, and of lacking the courageous energy called for by his position and justly looked for in view of the extraordinary outfit he had received. "The testimony of our Lord" in the face of obloquy and scorn, the proclamation of a crucified Saviour (*1 Cor. i. 2, 3*), demanded, as Paul well knew (*Rom. i. 16*), extraordinary power, but such power had been bestowed in order that men might be witnesses for Christ (*Acts i. 8*). The idea of shame helps to explain the "fearfulness" (*7*) with which it is closely related. As personal examples of victory over shame Paul can cite both himself and Onesiphorus (*12, 16*), and doubtless as examples of

cowardly shame those in 15. **Nor of me his prisoner**, “not only for his sake but by his will” (Eph. iii. 1; Philem. 9). It is no wonder that men were ashamed to profess a religion whose founder hung on the cross and whose chief promoter wore the chains of a prison! This religion is still a butt of ridicule, and those are still to be found who are ashamed to avow allegiance to him who died and rose again. Paul feels bound up with “the testimony of our Lord” since this had made him a prisoner, “and the reason of the special mention of himself lies in the summons of Timothy to come to Rome” (HUTH.). “His bonds were his badge of honor which he would be willing at no price to forego” (V. O.). (Acts xxvi. 29; Gal. vi. 17.) So much the less can he endure the thought of Timothy ignominiously succumbing to a sense of disgrace, and declining the heroic sufferings to which he was exposed by his relation to the Gospel and to Paul. **But suffer hardship**, directly the opposite of being “ashamed” and therefore faltering and beating a retreat; rather endure afflictions with me, face the bitter consequences of a courageous confession (ii. 3-5). **With the gospel**, better: suffer with me for the Gospel, join me in the sufferings it entails on its fearless professors. The sense of the compound¹ is determined by the foregoing clause. BENG.: “Together with me and with the Gospel.” V. O.: “Suffer with me who also am suffering for the Gospel, which must be preached at any risk, and is thoroughly deserving of the greatest sacrifices.” In order to repel every possible objection arising from fear or conscious weakness, Paul adds, **according to the power of God**. That “power” with which Timothy had been informed by the Spirit (7), yea, that power which God displayed in

¹ σὺν κακοπαθησον.

our redemption and effectual calling, was equal to any demand. Armed with this, there are no limits to the possibilities of human endurance. "God" is mentioned here as He who saved us (1 Tim. i. 1; ii. 3), Christ Jesus and the Holy Ghost in 13, 14. **Who saved us . . .** is not only an illustration of "the power of God," but also an enforcement of the exhortation to suffer hardship. God's act of saving **us**, all believers, a work of infinite power and infinite love, serves to supply strength, to give motive power in working and suffering for the salvation of men. A Gospel backed by the divine omnipotence and love wants no cowards for preachers.

And called . . . a holy calling. The "calling" is also from God and claims us for God, the divine summons to embrace the salvation, to appropriate its benefits (1 Pet. i. 15), "the call being made outwardly by the preaching of the Gospel, inwardly by the influence of the Spirit working through the word" (HUTII.). "Holy" defines the nature of the "calling" more precisely, emphasizing its divine origin ("His own purpose") as well as its aim—"it urges and obliges to holiness" (1 Cor. i. 9). To make prominent the fact that the saving and calling of men are acts of matchless grace and measureless power, the Apostle adds **not . . . but according to his own purpose.** Not our works called forth God's intervention (Eph. ii. 8, 9; Tit. iii. 5), but solely "His own purpose" (Rom. viii. 28 f.; Eph. i. 4 f.; Tit. iii. 5). "His own" is emphatic, excluding all of man's work. His purpose had its ground in Himself alone, it was free, unconstrained, "excited, merited or called for through nothing in the creature." To God's own purpose, that which is distinctly, uniquely, absolutely "His own," we owe our salvation. From this sprang the grace **which was given us in Christ Jesus**, "the actualization of God's idea of that

which He had purposed in Himself" (Eph. i. 10), (V. O.). **Before times eternal**, from all eternity. Christ is ever the centre and the bearer of grace, and not only was He appointed its medium for man before any creature was made, but grace was given to Him for us, "given us in Christ Jesus," before we existed, before our fall, before any repentance on our part was possible (Eph. i. 4). Grace, "the highest expression of God's free and undeserved mercy," being imparted to us before eternal ages, antedates all our works and can in no sense or degree be contingent on them. It is not to be sought or struggled for, but to be obtained freely in Christ. There never was a moment in eternity when God's heart did not throb with grace, and this grace was "given us"—ELLIC.: "the literal meaning must not be infringed on"—deposited for us in the person of His only Son, "and needed only time for its manifestation." And **it hath now . . . manifested by the appearing of our Saviour**. He "who saved" us from all eternity caused His "grace" to be manifested¹ by the coming of the "Saviour." Given to us in eternity in Christ Jesus grace was brought to us by His appearance in time (Tit. iii. 4), "His presence on the earth up to His ascension, His earthly manifestation in its complete circumference." **But** indicates the contrast between "grace" given to believers before the ages, a hid treasure in heaven (Rom. xvi. 25), and its manifestation in Christ upon earth, His appearance being the means whereby eternal grace revealed itself. This is the import, the end, the philosophy of the incarnation (Tit. ii. 11). **Who abolished² death . . .** The form in which God's grace was

¹ φανερωθεῖσαρ, ἐπιφάνεια. The latter term only here of Christ's appearance in the flesh. Cf. 1 Tim. vi. 14.

² καταργήσαντος, 1 Cor. xv. 26; Heb. ii. 14; Gal. v. 4, to make ineffectual.

manifested by the appearing of our Saviour was both negative and positive. He destroyed death, that power "to which the whole man, both body and soul, has fallen a prey in consequence of sin, and which makes the bodily death the precursor of death eternal" (WIES.). Death, not the dread of it only, but death "in its very essence, being and idea," death as an objective power pervading and overshadowing mankind, was despoiled, annihilated by the death and resurrection of Christ (1 Cor. xv. 26, 55). The term must have its full force as the antithesis to the positive. Not only is life contrasted with death, but the bringing of it from concealment, exposing it to view when the Light of the world appeared, is contrasted with the bringing to naught of death. The blessed life which Christ has not only revealed, but which he imparts (John x. 10, 28), is farther characterized by the epexegetical "and incorruption," as imperishable, absolutely exempt from death, essentially immortal (1 Pet. i. 4). **Through the gospel** is to be connected only with the second clause. The preaching of the Gospel was "the instrument through which the revelation of life, which was given objectively in Christ, comes subjectively to the knowledge of believing Christians" (V. O.). The assurance of immortality is derived not from philosophy but from the Gospel. What is left obscure and uncertain in human thought, becomes clear and sure under the Roentgen rays of the Light of the world. This reference to the Gospel as the vehicle for the transmission of eternal life serves Paul as a transition to 11, 12, which dwell on his office and the sufferings it entailed. **Whereunto I was appointed** (1 Tim. i. 12), for the publication of which I was commissioned—more condensed than 1 Tim. ii. 7, and with a somewhat different application. Bib. Comm. finds the three titles co-ordinate with

Matt. xxviii. 19: **Apostle**—“Go ye,” etc.; **preacher** (herald)—“make disciples,” etc.; **teacher**—“teaching them,” etc. If **Gentiles** be added, it may be connected with each title. The writer thus resumes the thread dropped at 8, where it was indicated that his testimony to the Gospel occasioned his imprisonment.

12-14. For the which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day, Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Ghost which dwelleth in us.

For the which cause, therefore, because I am appointed preacher, etc. It was especially his mission to the Gentiles which brought upon Paul his bitterest persecutions (Acts xxii. 21; Eph. iii. 1)—**also**, they are bound up with the office given me, its invariable concomitants. **These things**, the adversities which befell him, his imprisonment with all the attendant and resulting calamities. **But I am not ashamed**. The reference to 8 is unmistakable. Though I “suffer” a humiliating captivity and rest under dishonorable imputations, I am not ashamed of my chain (16), it is a bracelet of honor (Rom. v. 3; Col. i. 24). HUTCH.: “The Apostle thereby declares that his suffering does not prevent him from preaching the testimony of our Lord” (8). Shame is often a more powerful deterrent from duty than fear. Paul, in the consciousness of what Christ was to him, was free from both, and his heroic example must have inspired Timothy with a like fortitude, especially when there is disclosed to him the secret by which Paul reached a height transcending all shame and fear: **For I know him whom I have believed** [and still do, Perf.]. DEW.: “I know on whom I have set my trust.” ELLOC.: “To

whom I have given my faith." BENG.: "I know the person in whom I have placed my faith." The subject is God the Father (Tit. iii. 8; Acts xxvii. 25), though "not God in Himself, but especially God in Christ is the object of the believing confidence of the Apostle" (V. O.). Having pointed to the faithfulness of God (ii. 13), he next calls to mind His power. **And I am persuaded** (Rom. viii. 38; xiv. 14). What gives to his faith the element of firm, unwavering certitude is the omnipotent power of God. Against all enemies and all dangers, He to whom I have committed my deposit **is able to guard** it, mighty to save. "The power of God" back of the Gospel sustains him and lifts him above shame. BENG.: "Confidence in the future dispels fear." **That which I have committed unto him**, not "the trust¹ committed unto me," the faith I was commissioned to preach, as in 1 Tim. vi. 20, where the same expression has the latter sense. The accepted rendering is required by the correlative clause, "I know Him whom I have believed." Besides, the holder, not the giver, of the deposit, is charged with guarding it. Something is meant which Paul had confided to the safekeeping of God, had committed into the hands of Omnipotence as a costly treasure about which he no longer felt any solicitude. This could be nothing less than his soul's eternal salvation (1 Pet. iv. 19). His whole self, "all he is and is to be," he handed over to God, as to a trustee who whatever might befall was able to safeguard it **against** [unto] **that day**, when it is destined to be forthcoming "in its uninjured splendor." It is not only kept "till that day," but "for that day" of days, the day of Christ's glorious appearing (18; iv. 8), when hope shall pass into fruition. Having through 11 and 12 returned to the monitory

¹ παρθήκη, also in 14.

counsels, which were so powerfully re-enforced by the contemplation of the work of redemption (9 and 10), and to the example of Paul's heroic sufferings in its behoof, he adds to the directions there given **Hold the pattern** [type].¹ What Paul had delivered to Timothy he was to hold, retain, keep before him as a type or exemplar to guide him in his office (1 Tim. vi : 20). V. O. suggests "a sketch of Christian doctrine over against an extended treatise," but it was certainly no written draft but **sound words which** he had **heard from** Paul (ii. 2). BENG. : "Those things should be always kept in view, and should remain impressed on his mind." An effort of memory is implied. In the preservation of pure doctrine for which the Apostle pleads so often and so earnestly, it is not sufficient to hold to the substance of what inspiration teaches, but to the **sound words** themselves in which the truth was expressed (iv. 3; 1 Tim. i. 10; vi. 3). **In faith . . . in Christ Jesus** is to be joined with "hold," "the sphere and element to which the holding of the pattern was to be restricted." As Paul had conveyed it under the conditions of "faith and love," Timothy is in turn to follow his example in holding it. This points to the true use of sound doctrine and an orthodox creed. It must be held in the grasp of a faith that worketh by love (1 Tim. vi. 11). **Which is in Christ Jesus** specifies the Christian character of the faith and love which must mark the ministration of the Gospel (1 Tim. i. 14). **That good thing** [deposit] == "the pattern of sound words" received from Paul (1 Tim. iv. 6), "the deposit of a sound faith, to be held by himself and taught to others" (ii. 2). It is the concluding exhortation in which the whole cause confided to Timothy is included. **Guard,** keep unharmed, defend against the corruptions and

¹ *ὑποτέπωσιν*, 1 Tim. i. 16, "where the transitive force is more apparent."

wounds of heresy. BENG.: "Paul, with death immediately before him, had two deposits, one to be committed to the Lord, and another to Timothy." **Through the Holy Ghost.** Some claim that a miraculous charism for the discharge of his office had been imparted to Timothy. Be that as it may, the Holy Ghost **dwellmeth** (5) **in us**, in all believers, for this end that the talent of grace and truth committed to each one may be conserved, vitalized and utilized. The Spirit is the indwelling principle of the new life, by whose action "the good thing committed" to us is preserved intact and unsullied, and we are kept through faith unto salvation, preserved "in union with Jesus Christ in the one true faith" (Luther's Catechism).

15-18. This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes. The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

This thou knowest. The cowardly defection of others and the consequent depression which Paul had to suffer, are recalled to his dear child (ii. 1), to stimulate him to constancy, to fidelity in teaching (ii. 2, 14), and to holiness of life (ii. 21 f.), "an inspiriting and quickening call to fresh efforts in the cause of the Gospel" (ELLIC.), "to incite Timothy to come to Rome with the greater speed" (HUTH.). **All . . . in Asia.** That the defection among these though extensive was not universal is clear from 16. It is as if he said, "All, no, not quite." Proconsular Asia is doubtless meant, embracing Mysia, Phrygia, Lydia, Caria. They were "in Asia" when the epistle was written. **Turned away from me.¹** There

¹ *ἀποστρέφειν*, "to turn the face from, to turn the back upon; also inwardly to renounce any one." Tit. i. 14.

is no other reference to this occurrence, therefore the more conjecture. It is hardly an apostasy from the faith that is referred to, but an abandonment of "the cause and interests of Paul," a failure to show him any sympathy or tender him any relief, the opposite of the treatment he received from Onesiphorus (16; iv. 16). V. O.: "Persons from Asia Minor, who had come to Rome during this imprisonment of the Apostle, were ashamed of him in his bonds, and had not taken any notice of him." He also allows probability to the view, that certain persons had come to Rome from Asia "with the design, originally, to serve Paul as witnesses upon his trial, but, when they observed that his cause would terminate unfavorably, had prudently withdrawn." Some understand an extensive falling away from apostolic teaching in Asia (Acts xvi. 6), the result of the persecutions of which Peter speaks (1 Pet. i. 6 f.). **Phygelus and Hermogenes** are unknown persons, probably conspicuous examples of the deserters. A bright contrast to their faithlessness is offered by the sympathy, fidelity and courage of **Onesiphorus**, doubtless also an Asiatic, residing in Ephesus (iv. 19). The grateful Apostle not only makes honorable mention of this true friend in need, "among the faithless, faithful only he," but invokes upon his **house** the favor of **the Lord**—Christ according to New Testament usage. BENG.: "He offers no imprecations against those who deserted him." Mercy is not pardon here, but help, kindness, relief (Luke i. 72; x. 37; Jas. ii. 13). As he had shown mercy to Paul, the Apostle in turn prays that mercy may be shown to him—in his family. They may have been in distress, or, probably, Onesiphorus was no longer living (18; iv. 19). It is, however, according to Scripture to view the household as a unit, the husband as its head and representative. Acts of disinterested

love redound to the good of one's own. **For he oft refreshed¹ me**, not once only but again and again in spite of the disgrace and danger incident to such attentions, he extended to Paul the refreshing, comforting proofs of his love, "the more precious to the Apostle that they were given to him in his imprisonment and proved that Onesiphorus was not ashamed of his bonds" (8, 12).

My chain. A certain class of prisoners were chained by one wrist to the soldier who guarded them (Eph. vi. 20). **But**, on the contrary, so far from being ashamed of a chained prisoner, avoiding me from considerations of self-interest, **when he was in Rome**, lit. having arrived in Rome, **he sought me**—when the others turned away from me—and that **diligently**, lit. more diligently, with increased diligence perhaps on hearing of his being in bonds. **And found me**, in what a plight! It was no easy task to search for this prisoner, in a populous city with its multitudes of prisoners resting under all manner of accusations. Besides, care had to be taken lest too definite inquiries would peril a man's own safety, but Onesiphorus "shrank from no inquiries, allowed himself no rest, until he had found his forsaken friend"—an impressive hint to Timothy to speed his own coming (4). V. O. finds here "a proof that the relations of the second imprisonment were far unpleasanter than those of the first" (Acts xxviii. 30 f.). **The Lord grant . . . mercy**, the substantial repetition of the prayer (16) proves its earnestness. Though Paul can never repay him for the many ministrations which brought joy to his heart in those dark days, he importunes a reward for him from the Lord, to whom indeed this service was rendered (Matt. xxv. 45). "Find mercy" echoes "found me." BENG.: "He found me in so great a crowd; may he find

¹ ἀνέψευσεν, Acts iii. 19; not to be limited to bodily refreshment.

mercy in that day of the general assembly of all men." (Cf. ii. 9.) The repetition of "the Lord" is striking. It hardly denotes two subjects, God and Christ. The second stands for the reflective pronoun. What was noted (16) (Lord=Christ) is confirmed by the allusion to **that day** (12) when the Son shall execute judgment. No real justification of prayer for the dead is given here. The previous death of Onesiphorus cannot be verified, and if it had taken place Paul's prayer simply is, that in the day when the secrets of all hearts shall be revealed, Onesiphorus may find himself enjoying such favor from God as he showed to his afflicted servant. Certainly this is no prayer for Onesiphorus' delivery from purgatory. HUTH. : "This wish the Apostle utters not only because of the love Onesiphorus had shown him in Rome, but also because of what he had done in Ephesus," all of which is well known to Timothy and calls for no further details. **And in how many . . . at Ephesus,** how many good offices he rendered to the Church there, how many acts of kindly ministration. The quality of mercy is not strained. A generous heart prompts a man to benevolent activity wherever he goes. Love seeks outlets for itself. **Thou knowest very well,** lit. better, better than I could tell thee, since thou hast witnessed his untiring ministries. "Thou" is emphatic.

CHAPTER II.

1-13. Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Suffer hardship with *me*, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that laboureth must be the first to partake of the fruits. Consider what I say; for the Lord shall give thee understanding in all things. Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself.

Thou therefore, my child, one more appeal to the endearing spiritual relation. In contrast with those weaklings who basely deserted me, and in imitation of the noble servant of God whose devotion we both have admired, **be strengthened**, encourage or strengthen thyself (i. 7; Eph. vi. 10), "become a stronger and bolder champion for the Lord." His strength is not developed from himself, its source is **in the grace**—the element in which it is found, whether viewed as the divine favor, or the quickening energy wrought within by the Spirit as its result—**that is in¹ Christ**, its living centre and medium, "the grace obtained for us in the person of Christ," and received and possessed only "in,"

¹ ἐν “indicates a more internal relation than διὰ.”

i. e. in union with Him (i. 9; John xv. 4, 5). Strength for the Christian life, or for official burdens, is born of grace, but while this is freely and richly imparted "in Christ Jesus," the believer must assimilate it. Only thus can he become a courageous witness for the Gospel, or endure hardship for it as a good soldier (3). Heydenreich finds in this "glorious paragraph" (1-13), in compressed brevity, all that could animate and encourage not only Timothy, "but what also can strengthen the teachers and Christians of all ages to the firmest and most heroic resolution in faith and conflict." He is further enjoined what to do with the precious doctrines **which thou hast heard from me: the same . . . to faithful men**, so that while growing strong in grace himself, he will also gird others for the warfare, namely: "the undaunted preaching of the pure Gospel." "Hast heard," etc. (i. 13). **Among** [in the presence of]¹ **many witnesses**, some refer to a definite occurrence, Timothy's ordination (i. 6; 1 Tim. i. 18; iv. 14; vi. 3), "their presence being necessary to attest the enunciation of the fundamentals of Christian doctrine." Others, to a general public enunciation of doctrine and history, to which Timothy had often listened along with multitudes. If it was not an articulated creed, it was certainly the substance of one. **The same**, no other, without modification or corruption (Gal. i. 8). **Commit thou.**² Nothing is granted a man absolutely for a private possession, but as a legacy to be given out, to be passed along, for the common good. **To faithful men**=believers and trustworthy (1 Tim. i. 12). Faith and faithfulness must mark those who are to be entrusted with the saving doctrine,

¹ διά makes their presence "an integral element of that act to which the Apostle is alluding."

² παράθεων, παραθήκη, i. 14; 1 Tim. vi. 20.

accepting the Gospel for themselves and **able** [competent] **to teach others also**, and keeping faith with it in teaching it unadulterated to others. "Able to teach others" is not so much a second requisite, as a quality growing out of the antecedent "faithful men:" **who** as such will be able, etc. **Others also**—other faithful men, an endless chain of faithful teachers shall propagate the true doctrine. The exhortation has a twofold aim: the strengthening of the successive teachers and the transmission and preservation of the pure ("same") truth. V. O. regards 1, 2, as a kind of introduction to what immediately follows, "while the Apostle explains farther (3-7) **how** and (8-13) **why** he should suffer for the name of Christ." **Suffer hardship,**¹ or, take thy part **with me** in suffering. Shun not the hardship endured by thy spiritual father (i. 8, 12, 16), for which thy being strengthened in grace will fit thee. **As a good soldier** under the banner of **Jesus Christ**, in thy struggle "against the opponents of evangelic truth and the toils connected therewith." The lot of a soldier is one of hardship, exposure, danger, want, and even death. He is denied "all the advantages and endearments of a civil and domestic life." **No soldier on service**—in active service—**entangleth himself.** Bound to sustain afflictions, he must also abstain from indulgences, forego the pursuit of happiness or gain. A soldier does not involve himself in any business that would be a hindrance or obstruction to his special calling (2 Pet. ii. 20). **The affairs of life** = "all those occupations which the support of daily life renders necessary." The pursuit of the means of a livelihood are incompatible with the duties of a soldier. Roman soldiers were forbidden to follow certain forms of business. So the

¹ *κακῶν αὐλέτην* (9) in the classics, "of the fatigues, burdens and deprivations connected with military service."

Christian minister must not "involve himself in other matters which might hinder him in his proper calling." What is forbidden is not every concern in civil or secular affairs, but such an entanglement with them as conflicts with the duties of the sacred office or undermines its influence. Paul himself was at times occupied in a handicraft (Act xx. 34; 1 Cor. iv. 12; ix. 6), but never so as to hinder the Gospel, rather to set an example of industry to others (2 Thess. iii. 6-9). The soldier is devoted to one thing, to **please his** commander. His sole calling is implicit obedience to the captain under whose banner he was mustered in. What could be expected from a soldier who has to turn back again and again to look after his personal affairs! Thus the true soldier of Jesus Christ, having forsaken all things, is exclusively intent on pleasing his Lord. Such unreserved devotion to his calling is illustrated **also** by the athlete, **a man contending in the games** (iv. 7 f.; 2 Cor. ix. 24). As the soldier is absolutely surrendered to the pleasure of his commander, so the athlete takes part in the games not capriciously or indifferently but **lawfully**, conformably to the definite, strict, inexorable rules of the game, which were in force not only in the actual contest but during the preliminary training. **Except he have contended** thus, he has forfeited the prize, **he is not crowned**. HUTH.: "Timothy must conduct himself in his evangelic warfare according to the laws of his evangelic office." No minister of Christ may follow his own discretion or bias in his office, nor claim exemption from this task or that. The will of the Lord alone is his standard, Christ's law of love. If he be governed by aught else, he has no approval of his captain, no recognition, no crown. A third illustration of the principle of absolute self-surrender to one's calling, or of suffering as "the law and condition of success" (3), is

the husbandman that laboureth. The last word has the emphasis. Bib. Comm. paraphrases: "It is the husbandman who labors, not he who loiters, who must be first partaker of the fruits." This is his inalienable right. Only he who has endured the hard toil is to have the first share of its results—an exclusive privilege. Only labor, persistent exertion, qualifies one for reward. ELLIC. finds the application to the future reward (Matt. v. 12; xiii. 43; xix. 21). After these indirect exhortations under three familiar metaphors Paul continues: **Consider what I say**, take in the meaning of these figures (Matt. xxiv. 15; Eph. iii. 4, 20), mark them as to their personal application, **for¹ the Lord shall give**, some texts: "the Lord give thee," etc. HUTH.: "Paul confidently adds that God will not fail to bestow on Timothy understanding in this and all other points." He will be able to grasp the matter because of God's help. Every divine gift requires a corresponding human activity. **Understanding** is the faculty "by which we mentally apprehend what is presented to us and are enabled to pass judgment upon it" (BECK). This admonition not only looks backward, but also makes the transition to what follows (8-13), "in which verses the Apostle names various motives which should determine Timothy to the true fulfilment of the duty hitherto pressed upon his heart" (V. O.). **Remember Jesus Christ.** Paul's exhortations are enforced with powerful encouragements and consolations. No mightier example of suffering and of triumph through and over suffering can be cited than the death and resurrection of Christ, the foundation of all Christian faith and hope (1 Cor. xv. 12-20). **Risen from the dead**, as one who rose from the dead, an abbreviation for: who died and is risen. What support this must give

¹ *γάρ*, here "a particle of explanation."

to the tried soldier of Christ Jesus (3), especially since he knows that the victory of his captain is the pledge of his own. Blessed the servant who is called on to follow his Master in encountering suffering or even death. **Of the seed of David.** BENG.: "A proof that Jesus is the Christ." The clause seems to be added not simply to refer to His truly human nature, but also to emphasize at the same time His Messianic dignity in that He sprang from the greatest of Israel's kings (Rom. i. 3, 4). **According to my Gospel,** "the Gospel entrusted to me to preach" (1 Cor. xv. 1; Rom. ii. 16; xvi. 25; 1 Tim. i. 11), depends on "risen from the dead." The resurrection of our Lord stood in the forefront of Paul's preaching. **Wherein** (in the preaching of which, Phil. iv. 3; 1 Thess. iii. 2) **I suffer . . .** (3; i. 8; iv. 5)—a second motive of Timothy, "the example of his own teacher"—even **unto bonds** (Phil. ii. 8; Heb. xii. 14). He seems to be chafing under his chain (16). **As a malefactor** (Luke xxiii. 32). This is the climax of his hardships, for it casts upon a man with a fine sense of honor the disgrace of a criminal, and was doubtless one reason why many were ashamed of him (8, 16). **But**—inspiring consolation—though the preacher is bound, **the word of God is not bound.** The very chain of his onerous and odious captivity is a reminder that no chains can be forged to hinder the progress of the Gospel (1 Thess. iii. 1; Phil. i. 12-14). Its march through the world is unfettered like the rays of the sun. Even while its greatest preacher was confined in Rome, it was sweeping like waves of the sea over the whole empire. And the very fetters and tortures applied to the servants of truth have ever since become instruments of its greater progress. "The word of God," not—the Holy Scriptures in general, but the Gospel specifically "on the side of its divine origin." **Therefore.** Es-

TIUS: "that the Gospel may be disseminated;" or because of its irresistible advance—"a new proof of its all-embracing power." **I endure** denotes not merely tame passive suffering; but a ready submission to it, "a brave bearing up against suffering," as of a soldier under fire (12; Rom. xii. 12). **All things**, not only bonds, indignities, privations, but even death itself. He can appeal to the most disinterested and lofty motives for his willing acceptance of the most trying hardships: the eternal good of others. **For the elect's sake** is not a new ground, but a more definite statement of the real ground for his heroic steadfastness. HUTH. explains "the elect" as "the name given to believers, inasmuch as the deepest ground of their faith is the free choice of God" (Acts xiii. 48). ELLIC.: "Those whom God in His infinite mercy and according to the counsels of His freest will has been pleased to elect." (Cf. Annot. on Eph. i. 4.) The reference is confined neither to those already in the Church, nor to those destined to enter it in the future, but is "perfectly general, timeless and unrestricted" (Col. i. 24). **That they also**, as well as we, **may obtain the salvation**. Not only is the advance of the Gospel not stayed by his grievous imprisonment, but the furtherance of salvation is subserved thereby. There is no question as to this purpose in the Apostle's mind, but the attempts to show the connection between His sufferings and the wider diffusion of Christianity vary: (*a*) through his continued preaching; (*b*) the salutary impression on others caused by his patient endurance which attested the genuineness and strength of his faith, and was itself a preaching of the Gospel; (*c*) the epistles called forth from his captivity have contributed immeasurably to the salvation of the elect. Whatever the relation of the one to the other, Paul realized what

responsibility he would incur "if he did not help those destined for salvation to that for which God ordained them." It is noteworthy that election does not put salvation beyond all contingency. Given to us **in Christ Jesus** "before times eternal" (i. 9), the obtaining of the gift on the part of the elect depended on Paul's steadfast endurance of unspeakable hardships. WIES. explains, that Paul having urged Timothy to shrink from no suffering, holds before him the high purpose of his own calling to subserve under all circumstances the eternal purpose of God, being thus enabled to meet cheerfully all that it imposes. "To shrink were to abandon his apostolic calling, and bring to naught its noble purpose." **With eternal glory** magnifies "the salvation." Its highest reach in the future is full deliverance, and participation in heavenly glory, which is "far more than a counterpoise to the sufferings of the present world" (2 Cor. iv. 17 f.; Rom. viii. 21). A **faithful saying** (1 Tim. i. 15; iv. 9). Another plea to fidelity is given as Paul holds forth the consequences alike of faithfulness and of unfaithfulness on the part of Christ's servants. **For¹ if we died . . .** This striking passage possesses a hymnal character like 1 Tim. iii. 16, and, excepting the last clause of 13, its short antithetical clauses may be regarded as strophes from an early Church song. V. O. refers to the Pauline doctrine of the whole Christian life as comprehended ethically under the category of a dying and a rising again in personal fellowship with Christ (Rom. vi. 8), but the general current of thought here is not the mystical union (cf. 12), but the actual dying with and for him, sharing in the sufferings which he endured, the acme of which is to undergo death. HUTH. renders: "If we in the faith are

¹ γάρ=indeed, namely, though the first clause of 12 suggests a reference to the preceding.

slain for His sake" (Phil. iii. 10; Rom. viii. 17; Matt. v. 11; John xv. 20). ELLIC.: "The aor. marks a single past act that took place when we gave ourselves up to a life that involved similar exposure to sufferings and death; the Apostle died when he embraced the lot of a daily death" (1 Cor. xv. 31; 2 Cor. iv. 10). **We live . . . with¹ him**, not referring to the present life, but "with physical reference to Christ's resurrection" it points to the future glorified life in fellowship with him (1 Thess. v. 10), by virtue of our union with Him evidenced by our death. **If we endure**, etc., with Him (10; Rom. viii. 17; Matt. xix. 17, 28). This is present, *versus* "shall reign," a continuing state, an extension of the previous living. We who share here pain and persecution with Christ, shall participate hereafter not only in His life but in His reign (Rom. v. 17; viii. 17; Eph. ii. 6; Rev. i. 6). Endurance qualifies for reigning, suffering for glory. **If we shall deny him** (Matt. x. 33; 2 Pet. ii. 1; Jude 4). ELLIC.: "The future conveys the idea of the ethical possibility of the action." This proposition is "in contrast with the two preceding: on the contrary, etc. Ashamed of Jesus, or fearful of suffering on account of Him, men deny Him by word or deed, or even by silence. **He also . . . us**, "will not recognize us as His own" (Matt. vii. 23), and we must therefore fail of grace and salvation, and neither live nor reign with Him. **If we are faithless²** [unbelieving] **he . . . faithful**. This sentence corresponds with the one before. It is not a promise sprung "unexpectedly in the midst of threats," although in a sense it is true that, despite our lack of faith, God is faithful to His promises, but an emphatic threat, enforcing the warning, "He will

¹ σὺν occurring three times in the compound verbs, and referring to Christ (cf. 8) is expressive of fellowship, not merely similarity.

² ἀπιστοῖμεν, πιστός.

deny us." No promises are given to the "faithless," whether the word denotes here unbelieving ones, or those unfaithful to their calling and vows, but whatever be God's decree with respect to acknowledging or rejecting us, He will inevitably execute it. Men may not believe, they may deny Him, all the same His word will not fail. With God faithlessness is an impossibility. We may deny Him, **he cannot deny himself**, that would involve a contradiction of Himself, of His very essence (Deut. vii. 9, 10). He is not a man that He should lie (Jer. xliv. 22; Heb. vi. 18).

14-26. Of these things put them in remembrance, charging *them* in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenæus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honour, and some unto dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God.

Of these things—"which thou hast heard from me" (2), or those just spoken—**put them**—over whom thou presidest—**in remembrance** (Tit. i. 3; 2 Pet. i. 12). They

needed a reminder of previous instructions. **Charging them . . .** (1 Tim. v. 21). The thought of the divine judgment now and hereafter is eminently fitted to deter Christian teachers from the silly and irritant strife **about words** (1 Tim. vi. 4), a favorite folly of ecclesiastical disputants, serving to obscure the truth and to conceal their own purpose. Let teachers guard against being drawn into logomachies (1 Cor. i. 17). **To no profit,¹ to the subverting² . . .** enforces the foregoing proposition "through a more definite statement of the nature and result of the said logomachies." They are useless, nothing is gained by them (Tit. iii. 9). Worse than that, they are positively harmful, ruinous, inducing results the very opposite of those aimed at in Christian teaching. The true end of all spiritual teaching is the edification of them that hear. The inevitable, blighting result of logomachy, the overthrow of their faith (2 Cor. xiii. 10). (Cf. 2 Pet. ii. 6.) **Give diligence** [strive eagerly; iv. 9, 21] . . . In contrast with those engaged in destructive word contests, show zeal to present thyself in the discharge of duty, **approved³ unto God** "for the service of God" *versus* the reprobate who on trial prove worthless. That he should become manifest "to God" as one who can bear the test, is of infinitely greater moment than to appear so to men. **A workman** (iv. 5), with reference, perhaps, to the laborious nature of the work in the field of God's kingdom, **that needeth not be ashamed** (Phil. i. 20; 1 John ii. 28), "who is not ashamed, because he has nothing to be ashamed of." Having won the divine approval, "his conscience can occasion him no

¹ χρήσιμον, εἰν γρηγορον, 21.

² ἐπί, expresses the consequence, "tending to, resulting in," though it may blend the ideas of purpose and result.

³ δόκιμον *versus* ὀδόκιμος iii. 8; Titus i. 16, one who stands the test. Rom. xiv. 18; xvi. 10; 1 Cor. xi. 9.

shame." **Handling aright**, a still more precise definition of the workman, and adding a reason why he has no need of shame. Interpreters have had much trouble in the rendering of this participle. In itself the compound= cut rightly, cut straight, in a straight line, the emphasis being on the straightness of the cutting rather than on the cutting itself. The figure has been variously derived: from the dissecting of the sacrificial victim, from road-making, ploughing, carpentering, etc., but from whatever notion derived, the original sense of the word was doubtless lost sight of, and in common usage it came to mean simply to treat rightly, to administer properly, holding a straight course with the word, rightly expounding it, teaching no other doctrine (1 Tim. i. 3). THAY.: "To teach the truth correctly and directly,"¹ the opposite of corrupting the word (2 Cor. ii. 17). **The word of truth** = "word of God" (9), the Gospel proclaimed by Timothy. **But shun**² . . . With the word whose substance is truth are contrasted **the profane babblings** of the heretics, which are devoid of truth, mere empty noise (1 Tim. vi. 20). Wholly devoted to the former and following the right course with that, he is to keep aloof from the latter, remain separate, go out of the way (Tit. iii. 9). And for the reason that **they** (who are given to the babblings) **will proceed further in ungodliness**. **For**, referring to what precedes, makes the increasing godlessness of the heretics the reason why Timothy should not meddle further with their babblings, but simply oppose to them the word of truth. "Will proceed."³ BENG. takes the future in its

¹ ἀρθοτομία=ἀρθοδοξία? Better "those who rectas vias insistant."

² περιστασο=ἴκτρέπεσθαι, 1 Tim. vi. 20.

³ προκοπτεῖν, iii. 9, 13; 1 Tim. iv. 15. The metaphor is that of pioneers clearing the way before an army.

strict sense, "it is a prediction" as in 17. The error will develop to a greater degree of ungodliness (iii. 13). The seducers doubtless affected progress, and they did advance, but in wickedness. This was as true of those who were led by them as of the false teachers themselves. V. O.: "The Apostle speaks of error itself, not of loose babbling, and especially how apparently pure theoretic error has, nevertheless, a pernicious practical tendency."

And their word *versus* the word of truth (15), **will eat** [spread] **as doth a gangrene.** With the increasing ungodliness of the seducers corresponds the further spread of the heresy itself. Like the truth (9), error is capable of spreading, but its progress is that of an ulcer which eats its way into the flesh, spreads by what it feeds upon as on pasture.¹ HUTH.: "The body on which the gangrene is found, and in which it spreads ever wider, is the Church." Most expositors, accordingly, refer it not so much to the intensive increase of the evil as to its extensive diffusion, yet "the ever deepening mark which it is making on the inner life of the Church" must not be overlooked. **Hymenæus and Philetus** were of these heresies. Of the latter no other mention is made, the former is spoken of (1 Tim. i. 20). Doubtless Timothy knew, but we do not, a reason for these and these only being named. **Men who** "as members of a class." **Concerning the truth . . .** The same clause occurs 1 Tim. vi. 21 (cf. i. 6), except that "faith" is there used, doubtless—"truth" (15). The specific feature of their error is defined as the denial of the resurrection, **saying that the resurrection is past already**, hath already taken place. From a very early period the doctrine of the bodily resurrection (John v. 28 f.; 1 Cor. xv. 53 f.; 1 Thess. iv. 13-18), was a stumblingblock to many.

¹ νομῆν ἔξει.

With a morbid idealism, or the false dualism which holds the material body intrinsically evil, men affixed a spiritual meaning to death and resurrection, “allegorized away the doctrine and turned all into figure and metaphor,” referring the resurrection to the new life of fellowship in Christ. This precious truth (Rom. vi. 35; Eph. ii. 1, 6; Col. ii. 12), a striking analogy to the bodily resurrection, the false teachers pervert into a denial of it, **and overthrow the faith of some**, as they did with their logomachy (15; Tit. i. 11). As this heresy, that the resurrection has already taken place, is still extant, men should be warned of its disastrous results, and the Church must ever firmly hold and preach the certainty of a future resurrection as an integral part of the Christian faith (Acts xxiv. 15). **Howbeit¹ the firm . . . standeth.** The overthrow of faith experienced by some suggests by way of contrast the figure of a foundation which cannot be overthrown. The unsettling action of the errorists may overturn the faith of some originally resting on it, but the foundation itself, God’s foundation, that laid by Him,² **standeth**,³ solid, firm, immovable. Whatever else may totter or perish, against that which God has founded the gates of hell shall not prevail (Matt. xvi. 18). A variety of interpretations has been given to “foundation.” As the “foundation” becomes in 20 **a great house**, it undoubtedly—the Church (1 Tim. iii. 15). It is designated by its “foundation” (Bib. Comm.), “because the antithesis is to the baseless fabrics of heresy.” ELLIC.: “To mark it as a foundation placed in the world on which the whole future building rests”—the Church’s development and perfection are gradual—“and to convey the idea of

¹ *μήττοι* involves an “apposition to a preceding clause, and meets a possible objection.” ² Gen. of origin.

³ *στερέος* and *iστηκεις versus ἀνατρέπονσι*, 18.

its firmness, strength and solidity." With its foundation secure the Church abides, whatever the efforts to shake the fabric, whatever the fate of some of its misguided members. **Having** (seeing it hath) **this seal**. The proof of the immovable security of the Church may be read upon its seal. The inscription wont to be placed on door-posts and foundation stones (*Zech.* iii. 9; *Rev.* xxi. 14; cf. *Deut.* vi. 9; xi. 20) is referred to, as engraved on the seal, the guarantee of its binding, inviolable character. There stands out boldly on the corner-stone the legend, "whereby the peculiarity of the house of God built there-upon is expressed, and also security for its imperishable continuance is given" (*V. O.*). **The Lord . . . his**, doubtless an allusion to *Num.* xvi. 5, though it is also "a reminiscence of the word of the good shepherd" (*John* x. 14, 27; cf. *Matt.* vii. 22, 23). **Knoweth** implies a living causal relation (*Gal.* iv. 9; *Ps.* i. 6), their security within the fold. **BENG.**: "He knows his own in love, nor ceases to know them, but always preserves them as His," "a word of comfort for the believers exposed to the destructive influence of the heretics." The reverse side of the seal bears an inscription of warning: **Let every one . . .** The indestructible firmness of the Church of God is perfectly secured by two distinctive marks stamped upon every lively stone (*1 Pet.* iii. 5), upon every member: the security and hope of the believers, on the one hand, their duty and responsibility, on the other. And the two bear to each other a vital relation. Man's obedience is the correlate and the fruit of God's grace. Christ takes care of His own, none can pluck them out of His hand, but they must desist from sin. This sentence may be taken from *Num.* xvi. 26 or *Is.* lii. 11; it is an idea pervading the whole Scriptures. **Nameth the name of** may—"call on the Lord" (22);

better, those who confess His name as that of their Lord and their God (1 Cor. xii. 3; Acts xix. 13). Let every one who responds to God's salvific knowing of him, and who in turn puts his trust in the blessed name of the one who thus knows him, **depart from unrighteousness**, the end and aim of the Lord's knowing him. V. O.: "The invocation of His name is completely inseparable from a renunciation of unrighteousness" (Tit. iii. 8). He adds: "A building which demands holiness carries within itself no ground of dissolution and overthrow." **Unrighteousness**—(HUTHI.): "The sum total of everything opposed to God, including heresy." While only those whom "the Lord knoweth" and who "depart from unrighteousness" constitute in reality the communion of saints, while only those who have the seal of grace and holiness are "lively stones" in the temple, yet¹ (now) **in a great house** like the Church **there are not only vessels** of different material, varying from gold to earthen ware, but also designed for different ends, **some unto honour, and some unto dishonour.** The vessels of God's house differ in quality and serviceableness. ELLIC.: "In 19 the Church is regarded more as an *invisible*, in this verse more as a *visible* community, the former its essential character, the other its outward aspect." The classification presented by the metaphors is not to draw a distinction between "the members of rich gifts and spiritual attainments and members whose gifts are few and inferior"—the latter are not vessels for "dishonor," but the distinction between genuine and spurious members, those faithful and those Christians in name only, the former consisting of precious and durable material proof against fire, the latter of base material,

¹ δέ, antithetic to meet the tacit objection that there may be evil in the Church.

fragile and yielding to fire. WIES.: “Each class, however, contains degrees within itself” (Matt. xiii. 24, 30, 47). With a structure so vast as the Church, it cannot be otherwise. “Evil and imperfection are mingled with the good,” the enemies of the Gospel are within its own household. God so wills it. The distinction appears more clearly from the different ends subserved by the vessels respectively: **Some unto honour and [but] some unto dishonour**, some for honorable purposes, occasions of state, some for trivial, contemptible uses. The honor or shame does not attach to the house, nor to the owner of the vessels, but to the vessels themselves. In the various uses made of them they are qualitatively characterized by the terms of “honor” or “dishonor.” Evil men, whose life and teaching oppose the Gospel, have a place in the great house, but what a place! If a man therefore . . .—“encouraging, and consolatory exhortation, not without special reference to Timothy”—**purge¹ himself from these**. BENG.: “By purging himself, go forth from these vessels unto dishonor.” The utmost freedom of power to depart is implied. Even though unsound and impure men are outwardly connected with the Church, Timothy can withdraw from their fellowship, “abstain from the evils of faith and practice by which they are defiled” (1 Tim. vi. 5; Is. lii. 11; 2 Cor. vi. 17), and thus a man, any man, may become **a vessel unto honour**, an ornament of the house of God (Tit. ii. 10). Not communion with errorists, but separation from them becomes our duty and this inward separation (cf. 19), is tantamount to the purification which is “the first requisite if one would reach the high ideal of the Christian life set forth in the words that follow.” **Sanctified**, belonging to the Lord and entirely devoted to Him. The nature of

¹ ἐκκαθαιρεῖν, 1 Cor. v. 7, an intensive form of καθαιρεῖν.

such a vessel is further described as **meet¹** **for the master's use**, fitted directly for the service of the master of the house, i. e. God (1 Tim. iii. 15), and being so fitted, the vessel becomes in the master's hand **prepared² unto every good work** (Eph. ii. 10), "for every kind of useful service" (iii. 17; Tit. i. 16)). BENG. notes two pairs in the four clauses beginning with "unto honor." "The first is explained by the second, the third by the fourth."

But³ flee . . . ELLIC.: "The previous indirect exhortation is now continued in a direct form both negatively and positively." He must also free himself from corruption within. Self-purgation must include flight from **youthful lusts**, the appetites and passions which characterize and imperil youth and which are not extinct in middle life (1 Tim. iv. 12). Deliverance from these lusts so hurtful to purity of heart is not found in dalliance with them, or by their gratification, but in flight. A positive devotion to the Christian virtues must, however, correspond with the denial of vices. Hence **and follow after**—(1 Tim. vi. 11), which adds "godliness" before **faith** and substitutes for **peace** "patience and meekness," which are virtually its equivalent (Rom. ix. 30 f.; 1 Thess. v. 15). **Righteousness** may be put first *versus* "unrighteousness" (19). **With them . . . the Lord** (19), is joined with "peace," a blessed virtue to be cultivated especially with those who confess and worship Christ (Acts ii. 21; ix. 14; Rom. x. 12; 1 Cor. i. 2)—"a genuine Christian catholicity." Against some he must take a decisive stand, "purge himself from these," "so much the more shall he attach himself towards others, with whom he feels united in the great cause" (V. O.). **Out of a pure heart,**

¹ εἰς ὑπηρεσίαν, "good for using," iv. 11; Philem. 11.

² ἐτιμά referring to the ultimate end contemplated.

³ δέ youthful lusts are contrasted with "ready for every good work."

a limiting clause. We can only keep peace, "inner fellowship and concord," with those who call on the Lord out of a pure heart, a heart free from the lusts warned against and throbbing with righteousness, faith, love and peace. This was wanting to the heretics (i. 5). Hence Timothy is once more warned against [the] **foolish and ignorant questionings** with which they are occupied (1 Tim. vi. 4; Tit. iii. 9). Pursue the Christian virtues but refuse,¹ avoid, steer clear of, the silly, insipid, abstruse speculations, **knowing**, as you do, **that they gender strifes**,² contentions (1 Tim. vi. 4; Tit. iii. 9) *versus* "the love and peace" which you are to cultivate. Strife is no part of the work of **the Lord's servant**, here as often one charged with the preaching of the Gospel. The servant of the Prince of Peace must **not strive**,³ engage in contentions, be a bitter controversialist. Such conduct is irreconcilable with his calling. While the truth often needs to be defended, there is no room nor excuse for silly wranglings "which furnish material for jangling and quarrelling." The Lord whose servants we are refused to be drawn into the quibbles of the Scribes, yet he withstood and confuted their false doctrines. Like His master the servant must be **gentle**, mild, amiable, toward all with whom he comes in contact, "addressing them in a friendly manner," not with a contentious bearing or with words of strife; **apt to teach** (1 Tim. iii. 2), willing as well as able to teach, more ready to teach than to quarrel; **forsaking**, not only patient of wrong, but the opposite of irritable in teaching. Infinite patience and assiduity are the conditions of successful teaching (iv. 2). "Gentleness" is to be exhibited toward

¹ παραποῦ, 1 Tim. iv. 7; v. 11.

² μάχαι James iv. 1 = πόλεμαι *versus* ἵπην 22.

³ μάχεσθαι, μάχας, 23.

all, **meekness** (Gal. v. 23; Eph. iv. 2), especially in **correcting¹** **them that oppose themselves**. Where one is most liable to be arrogant or imperious in the face of those who resist and contend against him when correcting them, Timothy is to show a forbearing temper. **Those that oppose**, probably all who oppose the word or work of the Lord's servant; those who are fond of controversies, or have different opinions; V. O.: "The false teachers who, principally and diametrically, resisted the pure doctrine of the Apostle, together, perhaps, with such members of the congregation as were led away through them." The definite, wilful, recusant heretic was to be abandoned (Tit. iii. 10), while others who were unsound in the faith were to be sharply reproved (Tit. i. 9, 13), but the reproof must be administered with placid long-suffering. Its ultimate purpose, ever to be borne in mind as a motive to the utmost patience, is the conviction of "them that oppose themselves" **if peradventure God²** in the hope that some time or other God's grace—BENG: "This does not belong to human power"—may work in them the conviction of their error, **repentance**, a change of mind (Acts v. 31; xi. 18). Error like any other form of "unrighteousness" (19) requires to be repented of. **Unto the knowledge³** [acknowledgment] . . . Repentance, a radical change of thought, is a necessary prerequisite, leading up to the attainment and acknowledgment of the truth. The Gospel is the truth *par excellence* (John i. 17; xiv. 6). Thus by a kindly, patient manner the instrument of correction becomes the means of repentance. The import of such repentance appears from its con-

¹ παιδεῖειν, iii. 16; Tit. ii. 12; 1 Tim. i. 20; Heb. xii. 5 ff. disciplining, training.

² "Ob nicht etwa."

³ ἐπιγνωστική, full and thorough controlling knowledge, Erkenntniss.

sequences: **and they may recover themselves**, or "and so they," etc., depending on "if peradventure." Through the change wrought in them by the Spirit, they are enabled to recover themselves, to wake up as from a drunken debauch. HUTH.: "The error into which they had fallen is to be compared with the intoxication which beclouds men's wits." The verb translated "recover themselves" = to be restored to one's senses. The idea of deliverance is supplied, for in a debauch one lies captive. With the awakening from the stupor comes the ability to recover himself **out of the snare of the devil** (1 Tim. iii. 7). V. O.: "The devil is represented as an author of evil; by his enticements are the false teachers not only led captive, but also delivered over into slumber." **Having been taken captive** [captured alive] by the Lord's servant [Him] unto the will of God [His will]; A. V.: "Who are taken captive by Him at His will," DOU.: "By whom they are held captives at His will." It is uncertain whether the captor is "the devil" laying his "snare," or the servant of the Lord bringing one unto repentance and recovery from the snare. There is doubt, also, whether "Him" and "His" [A. V.] refer to the same subject or different ones. Either rendering accords with the truth. Through their repentance they were rescued alive (Luke v. 10, 2; 2 Cor. x. 5), reclaimed from Satan's snare. If Satan be the captor here the last clause admits of two renderings. He may have led captive the false teachers according to ("unto") the will of God, captured them so long as God wills, or He captured them at his pleasure, readily; they fell into His hands an easy prey. "Will" appears emphatic and thus favors the last rendering.

CHAPTER III.

1-9. But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, head-strong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof : from these also turn away. For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth. And like as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith. But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be.

But know, be assured of, ponder. Bib. Comm. solves the connection by calling attention to the shock given to those who had roseate expectations of Christ's kingdom, by Paul's reference (ii. 19, 20, 26) to the gangrene of heresy, the vessels for dishonor, etc. The foreshadowing of further evils to come was, however, necessary, and so Paul gives a dark prospect of evil times, evil men, evil teachers, whose presence may already be traced in the Church. **In the last days** (1 Tim. iv. 1), not the Gospel epoch, the last divine dispensation, but the last period of this era, which will immediately precede the personal parousia of the Lord, "a world-period, the germs of which, nevertheless, were then visible" (5, 6). Present in the early days of the Church, their power will have a dreadful development in the closing period, when "the might of the wicked shall be fully revealed in order to be com-

pletely overcome" (HUTH.) (2 Pet. iii. 3; Jude 18; 1 Pet. i. 5). When least expected **grievous times**¹ shall come,² ensue, set in, be present, a perilous period to the Church, lit. difficult. BENG. : "When it will be difficult to discover what should be done." **For men . . .** In what way Christian people will be confronted by temporal and spiritual perils appears from the black catalogue of wicked men described (2-8). The lamentable falling away noted before (1 Tim. iv. 1) will be coupled with frightful immorality "notwithstanding the preservation of the Christian name and of Christian forms" (5). Timothy is not to understand that for the first time men shall be what Paul is about to describe, nor that all shall be such, but it is argued from the article³ that the generality of men, the average, will be such, "a greater number in the Church than ever formerly" (BENG.). **Lovers of self**, making themselves "the centre of their thinking, feeling, willing and doing." This root evil, the essence of all sin, the cause of all unrighteousness, is properly mentioned first (1 Cor. x. 24). From its prevalence in the Church now the last days, one would conclude, must be imminent. **Lovers of money**, first begotten of the former (Luke xvi. 14). 1 Tim. vi. 10 shows this sin to be a second root of evil (1 Tim. iii. 3). **Boastful, haughty** (Rom. i. 30). Bib. Comm. : "Vaunting their supposed superiority in words, nourishing the belief of it in their hearts," with a strong mixture of contempt for others. **Railers**, "slanderers," making a dagger of the tongue. Used often with special reference to God (1 Tim. i. 13), it may have that reference here. "Slanderers" occurs in 3. The contempt for one's fellows develops into insulting language toward God. ELLIC. : "The transition to the

¹ καιρός, not simply "the time, but the state of things at the time."

² ἐνστήσονται, Gal. i. 4.

³ οἱ ἀνθρώποι.

following clauses is thus also very natural and appropriate; they alike reviled their heavenly father, and disobeyed their earthly parents”—a sure symptom of grievous times (Rom. i. 30), and the prolific source of the sins mentioned next. **Unthankful**, both for material and spiritual benefits (Luke vi. 35). **Unholy** (1 Tim. i. 9), “to whom nothing holy is holy.” **Without natural affection** (Rom. i. 31), “especially of the natural affection between parents and children,” insensible to the claims of nature. **Implacable**, those who will not make a truce, as well those who do not abide by one, covenant-breakers (Rom. i. 31). **Slanders**, accusers, makebates (1 Tim. iii. 11; Tit. ii. 3). **Without self-control**, incontinent, not controlling their passions (1 Cor. vii. 5). **Fierce**. BENG.: “At once both soft (yielding as to self-indulgence) and hard, untamed, savage,” brutal,=unmerciful (Rom. i. 31). **No lovers of good** *versus* Tit. i. 8. The ungodly are haters of good men, and of everything good (Rom. viii. 7). **Traitors** (Luke vi. 16; Acts vii. 52): “Men with whom neither truthfulness nor faith is found.” ELLIC.: “Betrayers most probably¹ of their Christian brethren.” **Headstrong**, rash, headlong in action, foolhardy (Acts xix. 36), acting not according to principles, but as moved by prejudice and passion. **Puffed up**, beclouded with vanity, self-deluded (1 Tim. iii. 6; vi. 4). **Lovers of pleasure . . . lovers of God**, devotees to pleasure rather than devoted to God (1 John. ii. 15; Rom. xvi. 18; Phil. iii. 18). It is dreadful for men to love any creature more than the Creator, but worst of all is the love of pleasure in preference to the love of God, the spring of every joy. BENG.: “Pleasure destroys the love and sense of God.” The state of society foreshadowed to exist in the last days of the Church is well

¹ διάβολος.² ἀκρατεῖς *versus* ἀγκρατῆς, Tit. i. 8.

nigh as dark and revolting as that in the lowest stages of paganism (Rom. i. 29 ff.). With the progress of civilization the fierceness and baseness of unregenerate human nature reach lower and lower depths, and there appears "a new heathendom under a Christian name," and this, too, among those **holding a form of godliness**, under the shadow of Christianity. Their selfishness and wickedness are masked under a show of piety. "A form of godliness" (1 Tim. ii. 9) signifies the appropriate and necessary outward form of worship, not merely the appearance as over against the reality, but "the outward appearance, not without some internal rudiment of godliness" (BENG.), contrasted with the essential inward and pervading influence. Those hypocrites will hold on to the form of godliness **after having denied the power thereof**, rejected the power which cleanses, renews and sanctifies men. Godliness has its "form," its means of outward expression, and it properly has a "power" over one's heart, but "form" and "power" do not always coincide. The former may remain after the latter is renounced. **From these** (also)¹ . . . (ii. 21). WIES. connects with 1 : " 'Know this' points to the effect which such knowledge is to produce on Timothy," withdraw from them, shun² them, "refuse" (ii. 23). HUTHI.: "These things avoid," but Paul has men in mind, a depraved class who are past feeling, with whom "instruction in meekness" is of no avail, and toward whom Paul's only duty is to keep clear of them. They must not be identified with the errorists (ii. 24-26) with whom they had much in common. This injunction does not imply an expectation that "the last days" would fall within the lifetime of Timothy, rather that Paul recognized in cases already,

¹ Ellic. : " *kai* specifies those particularly who are to be avoided."

² *ἀποτρέπον*, *ἐκτρεπέσθαι*, 1 Tim. vi. 20.

or soon to be, present, precursors and spiritual kith of those prodigies of wickedness whose fully developed character shall darken the last age of the Church (1 John ii. 18). Furthermore this warning is not designed only for Timothy and his contemporaries. **For of these are they** (of this sort), gives the ground for the exhortation "turn away." Individuals of the classes depicted already exist. From their description Timothy is supplied with criteria by which their forerunners already in the Church can be recognized. For of these are they **that creep into houses**, like serpents. LUTH.: "Slip into houses here and there." HUTH.: "Press into, with a suggestion of secrecy." Their intrusion is covert and furtive (Jude 4). WIES.: The false teachers, "since it is precisely this immoral character, under the outward show of piety, which the Apostle specifies as their leading characteristic." By dissembling their real character they steal into homes—in the East where females are rigorously secluded—and **take captive** (Luke xxi. 24; Rom. vii. 23; 2 Cor. x. 5), subject to their seductive power, bind to themselves with body and soul, **silly women**. The Greek is a diminutive, designating a measurably contemptible class of females, indicative of their weakness and the ease with which they are led astray" (V. O.). Founders of heresies and revolutionary agitators are wont to have women among their first facile victims, fit instruments to further their designs. These women have three closely related characteristics. They are **laden** (up-heaped) **with sins** (Rom. xii. 20), and therefore readily lend their ear to those who deceive them with promises of deliverance. Those borne down by the weight of their sins are peculiarly susceptible to soul-destroying error. **Led away by divers lusts** "of the mind and of the flesh" (iv. 3), combined with the burden of their overt

sins (Rom. viii. 14; Gal. v. 18). HUTH.: "Their internal motive and spring of action are their manifold lusts." **Ever learning and never . . .** "A fine irony rendering conspicuous the Apostle's hatred of this sham holy life." With conscience laboring under a load of guilt, and at the same time sensual passions finding the means and excuse of their gratification in their seducers who pose as their spiritual guides, though they be ever learning—impelled not by a love of truth, or by true repentance, but by a morbid desire for entertainment or novelty—they **are never able to come to a knowledge of the truth**, the full saving acknowledgment of the truth (ii. 25; 1 Tim. ii. 3). (Cf. John vii. 17.) ELLIC.: "In their better moments they might endeavor to attain to it, but they never succeed." They cannot while in these toils. All the more easily are they the prey of deceivers. **And like as Jaunes and Jambres.** These selfish and depraved heretics who for their wicked ends wear the garb of holiness, are of a kind with those heathen magicians "who tried their arts over against the miracles of Moses, and thereby held Pharaoh back from faith in the word, and from obedience of the command of God" (V. O.). According to a widely-diffused tradition, the above were the names of the principal magicians at the Egyptian court (Exod. vii. 11). Both are mentioned by heathen writers. Despite their form of godliness, which bespeaks the love of truth, these deceivers are **withstanding the truth**, thus following the course and perhaps imitating the arts of those famous pagan sorcerers. Like these they are also **corrupted** "intellectually and morally," **in mind**, the medium of communication with the Holy Spirit of God is polluted. A "corrupted" mind is always blind and hostile to the truth, and therefore bent on destruction. **Reprobate concerning the faith**, not in a condition to stand its tests

(ii. 15; Tit. i. 16; Rom. i. 28), the natural result of their inward moral corruption. **But they**, “a word of comfort,” “contrasting the opposition and its ultimate results.” **Shall proceed no further.** CALV.: “Confidence in victory animates Timothy for the contest.” This is no contradiction of the warning (ii. 16 f.), nor of the prophecy in 13. It is not denied that error will advance, extensively as well as intensively, but it has its limits. Its temporary spread is no prophecy of its real and ultimate advance. It is to be noted that Paul does not attribute the demoralization in the last days to the heretics—these wicked heretics with their hypocrisy simply foreshadow the developed wickedness of the future. **For their folly shall . . .** tells why the march of error will be arrested. Its very spread is the means of its exposure and overthrow. The more rapid its expansion, the more speedy its end. It betrays itself and “dies among its worshippers.” Error is moral and intellectual folly,¹ want of sense alike in the opinions and the conduct (6) of its abettors. **As theirs also came to be**, lit. “as also that (folly) of those men,” whom the heretics are imitating, was thoroughly exposed by Moses (Exod. viii. 18 f.; ix. 11).

10-17. But thou didst follow my teaching, conduct, purpose, faith, long-suffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. Yea, and all that would live godly in Christ Jesus shall suffer persecution. But evil men and impostors shall wax worse and worse, deceiving and being deceived. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in

¹ ἀρωτα, dementia, Luke vi. 11.

righteousness : that the man of God may be complete, furnished completely unto every good work.

But thou. In bright contrast with the deceivers whose own work is their condemnation, Paul can appeal to Timothy as to his own course. From Paul's own example by which Timothy was first induced to attach himself to him, from the miraculous deliverances always vouchsafed to Paul, from the certainty of persecution befalling the godly, from the constant progress of evil men and impostors, from the high prerogative of a pious education, and finally from the power of the inspired word, Timothy is to draw incitement and encouragement to maintain faithfully the truth which he has so completely acquired. **Didst follow,**¹ "fully followed up, traced out and known." TYND.: "Hast seen the experience of." The reference is not so much to Timothy's companionship with Paul, as to his first becoming his disciple, namely, after he had carefully followed up² the persecutions which Paul had undergone (Acts xiii. 50; xiv. 5, 19), and which antedated Timothy's conversion (Acts xvi. 3), as well as his **teaching, conduct, purpose, faith**, etc. Embracing his instruction, imitating his conduct, sympathizing with his purpose, inspired by his faith, witnessing his long-suffering, beholding his love, amazed at his patience, sharing his persecutions and afflictions, Timothy had fully attached himself to Paul, and continued his faithful follower (1 Tim. iv. 6). He followed after whatever lay in the path of the Apostle. **Conduct**, mode of life (Acts xi. 23); **purpose** of remaining true to the Gospel and to his calling, from which sprung his manner of life. **Faith**, in its ordinary signification as the ground of all action, as shown by the follow-

¹ παρηκύονθ, as in Luke i. 3, "having traced the course of," etc.

² Unless the Perf. form of some MSS. is accepted.

ing **love.** **Long-suffering . . . patience.** HUTH.: "The former is applied to one who is not irritated, the latter to one who is not discouraged" (ii. 10; Tit. ii. 2). By these as guiding stars the course of Timothy's career had been directed. V. O.: "The mention of patience gives occasion for a still more definite communication respecting the circumstances in which this Christian virtue particularly served his turn: " **persecutions, sufferings**—expanding the idea of " persecutions." The two are related as species and genus (2 Cor. xi. 24-28; Col. i. 24). **What things** [such as¹] **befell me at . . .** "all sufferings of the same nature as those endured at Antioch and in Pisidia" (Acts xiii. 50). **At Iconium, at Lystra** (Acts xiv. 5, 19). Why, of all the cruel and bloody persecutions inflicted on Paul, these were singled out for Timothy is a question variously answered—possibly because of their severity (Acts xiv. 19). Timothy being furthermore well acquainted there, they came early to his knowledge, and along with Paul's brave endurance made a profound impression upon his mind, leading to his adoption by Paul as his colleague. It is obvious from 14 that Timothy's earliest recollections of Christianity were called into the foreground as a means of powerful encouragement. **What . . . I endured**, such as, what examples of, sharp, deadly. HUTH. makes the verb emphatic, reminding Timothy "that the persecutions had been borne undauntedly." This serves as a transition to the glorious rescue **out of them all** by divine interposition. Great as they were, perilous to soul and body, yet God vouchsafed him a mighty deliverance out of them all (iv. 17; Ps. xxxiv. 17). His rescue in every instance, like his sufferings, was presented to Timothy as an impressive appeal to endure fiery trials for Christ's sake. To this is added as

¹ οἰος, "shows the weightiness of the matter in hand," ὀἰοντες διωγμοὺς.

a further incitement to willing endurance, the sweeping observation, **yea, and all . . .** CHRYS.: "Be not disturbed, . . . such is the nature of the service." Such persecutions are not exceptional, they are the inevitable lot of **all that would live¹ godly**, that in spite of all opposition are minded to. Unless you deny your calling and abjure the faith altogether, you can expect nothing else than to pass into glory through suffering. The full import of this is not found in "the then existing situation" which threatened outward persecution to all Christians. **In Christ Jesus**, in life-union with Him. BENG.: "There is no godliness out of Christ Jesus." This world is no friend to grace, but its enmity is ever provoked by the contrast of piety be it never so sweet and attractive, and by the testimony thus borne against its sins (John xv. 19; xvi. 33; Matt. v. 11; x. 22-38; 1 Thess. iii. 3). **But evil men and impostors** *versus* those who are resolved to live godly. The subject reverts to the description of the heretics (9). Paul does not mean to draw a contrast between suffering for holiness' sake and unimpeded progress in wickedness. Rather would he "remove from Timothy the possible misconception that he would be able to disarm wholly the enemies of the truth by a godly walk and endurance." "**Impostors,**"² not a species of "**evil men**" but a more specific appellation of those false teachers who in 8 are compared to the Egyptian sorcerers. **Wax worse and worse**, not a contradiction to 9. Here the intensive progress is meant, there the extensive, here the advance to greater wickedness, there the increasing extent of its influence. The effect of error on the individual subject

¹ θεοτοκίς, the governing determination.

² γόγτις, enchanters, those using magic arts, = μάγοι, Acts xiii. 6, 8; viii. 9. It is not certain that the heretics employed sorcery.

does undoubtedly proceed from one stage to another. How, is obvious from the last clause, **deceiving and being deceived.** The two go hand in hand. Those leading others astray are themselves led astray, the blind leading the blind. Men leading others into error cannot possibly themselves remain in the right. The very essence of error is deception. **But abide thou,**¹ in complimentary contrast with the deceivers. While others plunge ever into deeper depths of error, do thou stay, stand fast **in the things which thou hast learned**, “in the way already struck upon.” **Hast learned** (x. 15; ii. 2), **and hast been assured of**, convinced for certain—amplification and emphasis of the former. Timothy was convinced of the truth of what he learned. V. O.: “Without this subjective conviction of the heart, it would not have been possible for him amid so many persecutions to hold out in the things he had learned.” This is momentous advice to all teachers—to stand by their convictions, whatever their temptation respecting novelties, alleged discoveries, advanced thought and so forth. **Knowing**² (as thou dost) **of whom**, “not from an unknown and suspicious quarter, but from a quarter which deserves thy highest confidence.” Paul claimed infallibility for his teachings. A touch of the heart may also be intended by this reminder of his teacher, especially if “whom” is plural, including not only his spiritual father with whom he was so long and so intimately associated, but also his mother and grandmother who from infancy had taught him not only **the sacred writings**, but also the Gospel (Acts xvi. 3). The fact that from earliest childhood he had been under the power of divine truth (i. 5), and had been thoroughly confirmed in it by an inspired Apostle,

¹ μένε versus πρόκοπτε, 1 Tim. ii. 15; John viii. 31.

² εἰδὼς “usually denotes not only knowledge but also reflection.”

should prove a strong incentive to adhere faithfully to the truth. **And that from a babe.** Timothy not only had excellent teachers, but he was well instructed in the Scriptures themselves,—the medium, the voice of the Holy Spirit—and that from earliest childhood, the age best adapted for spiritual impressions, “diffusing firmness throughout the whole life.” At five, Jewish children began to read the law. **Sacred writings** [Scriptures¹]: the O. T. containing the especial revelation of God to His chosen people, **which are able . . . unto salvation.** BENG. recognizes here the “sufficiency and perfection of the Scriptures.” This is their enduring property, “the power **to make wise**, to make so wise that one becomes actually, for one’s self, a partaker of salvation” (V. O.). They impart true wisdom (Ps. xviii. 8; civ. 22; cxviii. 98). Even the O. T. has this unique power, to make one wise unto salvation, under the limitation, however, **through faith which is in Christ Jesus** (1 Tim. iii. 13). Without faith neither wisdom nor salvation is possible, and this is therefore always a subjective prerequisite for a right use of the O. T. Not every one who reads or studies it has salvation, but he who has faith directed toward the Saviour it promises. V. O. speaks of the Christian’s faith as the torch which lights up the dim revelations of the O. T., but it is also true that the O. T. like the N. T. offers salvation through atonement, and this atonement has its realization in Christ Jesus alike for those who lived before His advent and for those born after it. Note, that apart from “faith in Christ” the Scriptures have no saving power; and, that the fruit they bear is the best evidence of their divine origin.

That fruit consists not only in personal salvation, but

¹ γράμματα, only here in N. T., except John vii. 15, where ἡρά is wanting. Other passages use γραφη, or γραφαι; Rom. i. 2, γραφαι ἀγια.

in other practical results. The Scriptures with their marvellous saving and sanctifying power (John xvii. 17), subserve also the purposes of Timothy's pastoral office, they are serviceable, **profitable for teaching, for reproof, for correction**, etc. What is sufficient for his own salvation answers also for all the exigencies of the ministry. **Every Scripture** (writing)¹ **inspired** (by) **of God . . .** LUTH., Doc., and REV. are doubtless correct. The context gives no occasion for affirming the inspiration of the Scriptures as a whole, but, that being assumed, Paul directs attention to their various practical applications in pastoral duty. Bib. Comm. : "Scripture (without art.) = always a passage, portion, or perhaps book of the sacred writings." ELLIC. holds that the amount of external evidence (Mss., Verss., etc.), for this construction, coupled with the internal evidence, it seems impossible to resist, although the inspiration of "every separate portion of the Holy Books is implied." "Inspired" **of God**, God-breathed (2 Pet. i. 21), a term found only here and offering no support for any theory touching the mode of inspiration. The rendering of Cremer—no mean authority—"God-breathing," "filled and overflowing with the divine Spirit," is suitable to what follows and is supported by the observation of BENG.: "God breathed not only through the writers while it was written, but also whilst it is being read, God breathing through the Scripture and the Scripture breathing Him." What honor, what value, an Apostle attaches to the O. T., in making it not only a means of personal salvation, but a source of authority, and charging one who had long received instructions from his own lips not to be bound by him alone, but, in every part of his office, to avail himself of Scripture inspired equally with the Apostle. Its use is boundless.

¹ γραφή θεόπνευστος=ιερὰ γράμματα, 15.

It furnishes material **for doctrine**, didactic instruction, the knowledge of the truth ; **for reproof** (iv. 2; 1 Tim. v. 20; Tit. ii. 15), “convincing us of sin and rebuking us on account of sin” (HUTII.). Conviction of doctrinal error is included ;¹ **for correction**, lit. placing right again, “restoration of the weak or erring to the right way ;” **for instruction** [discipline] **which is in righteousness** (ii. 25; Sir. xviii. 13), teaching and exercising the believer in the duties which have their proper sphere of action “in righteousness,” i. e. conformity to God’s law (Eph. vi. 4; 1 Tim. vi. 11). ELLIC. sums up the uses of Scripture thus: “It teaches the ignorant, rebukes the evil and prejudiced, restores the fallen and erring, and trains in righteousness all men”—an obvious climax. **That the man of God.** Whether this refers to Timothy in his office (1 Tim. vi. 11), or is a general designation of the Christian “who by the Holy Spirit is born of God and is related to God,” matters not. Holy Scripture is universally applicable. A wonderful book ! **May be complete** “in all parts and proportions,” the purpose for which Scripture is intended (John xvii. 17). This predicate which lit. = fitting, adapted, “having special aptitude for given uses,”² receives its full explanation in the last clause **furnished completely unto every good work**, thoroughly fitted and skilled, fully equipped for all the duties detailed in 16, for any good works whatever.

¹ ἐπανύρθωσιν, “recalling a man from wrong to right.”

² ἐξηρτισμένος, ἀρτως.

CHAPTER IV.

V. O.: "Hastening to the end, the Apostle recapitulates once more, in few words, all his previous admonitions," enforcing them by the perverse propensity to error and by the imminence of his departure.

1-8. I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

I charge thee, solemnly adjure thee. How the interests of the Church weighed on the great heart of the Apostle! (1 Tim. v. 21; vi. 13; cf. ii. 14). **In the sight of . . . Jesus**—"both as invisible witnesses considered personally present"—**who shall** [will hereafter] **judge** (Acts x. 42; 1 Pet. iv. 5). The consciousness of our accountability is one of the most powerful incitements to fervent and steadfast zeal. **The quick and the dead**, those who will be alive at His coming, then suddenly to be changed (1 Thess. iv. 16 f.; 1 Cor. xv. 51 f.), and those who shall have fallen asleep, then to be awokened (Jolin v. 27-29). **And** [I charge thee] **by his appearing** (1 Tim. vi. 14),

His revelation and return in glory *versus* His coming in humiliation; **and his kingdom**, His reign of glory signalized by His appearance (1 Tim. vi. 14, 15). The judgment before which Timothy is summoned will take place amid the tremendous scenes of Christ's coming and enthronement, and the dread array of all this placed before his mind by the dying Apostle, is calculated to add measureless force to his final charge. **Preach the word**, i. e. the Gospel, the whole of it (ii. 9; cf. 8). The emphasis is on the verb, which means an open announcement, a loud proclamation, the foremost and greatest duty of one having charge of a Church. **Be instant . . . of season**, closely to be joined with "preach the word," which is more precisely defined by this. LUTHI.: "Persist, draw near with the word," press it on men, be urgent, "at ordinary and proper times and beyond these." DEW.: "Whether the time seems to thee seasonable or unseasonable for it." Some: "take opportunity or make it" (Ezek. ii. 5; cf. Matt. vii. 6). **Reprove**, "includes blame of everything blameworthy." **Rebuke**, stronger than the former: "blame with decided manifestation of dislike" (Jude 9). **Exhort**. HUTHI.: "This needs to be joined with blame in order to cause edification; blame by itself embitters, exhortation by itself is ineffectual." For all this the Scriptures are both authority and armory (iii. 16). **With all long-suffering . . .** "in every exhibition of long-suffering and every method of teaching." The observance of a right temper and manner is all-important (iii. 10; ii. 24, 25). The true pastor must proceed not with harshness or impatience, but with all gentleness and sweetness. **For the time will come . . .** The dark future when men **will not endure the sound doctrine** is a powerful consideration for urgency in preaching the word while men yet hear, and for fidelity in all pastoral

duties (ii. 16, 17; iii. 1; 1 Tim. iv. 1, 2). In coming days neither their hearts nor their ears will give heed to "the sound doctrine" (i. 13; 1 Tim. i. 10; vi. 3; Tit. i. 9; ii. 1, 2), "the original apostolic doctrine, founded upon the facts of redemption and tending to godliness," that which stands opposed to the myths and babblings. Men will hold pure saving doctrine "intolerable, because not consistent with their desires." The time seems to have come—in great part, making the exhortation to Timothy a trumpet-blast to the ministers of Christ to-day. Notice, that Paul like his Lord gives no roseate views of the Church's future. **But, having itching ears,** lit. according to their own itching ears. This may refer to a desire to be tickled with novelty or variety, a prurient eagerness for excitement or flattery, probably the desire of having something different from what the sound doctrine presents to them.

Heap to themselves teachers.¹ A large number and ceaseless change of teachers will gratify them. This contemptible conduct is due to **their own lusts**, *versus* obedience to the divine word to which all are bound. In lieu of welcoming divinely commissioned teachers of truth, "their own lusts" and prurient ears determine their choice of teachers. "They seek instructors like themselves," "like people, like priest." Supplied with a plenty of teachers who pander to their lusts, they turn away from the truth, and turn **aside unto** [the] **fables**, those of the false teachers (1 Tim. i. 4; iv. 7; Tit. i. 14). V. O.: "Expressions of their own wisdom, without ground historically, untenable doctrinally, and without aim or uses practically." BENG.: "The ear of man does not brook teachers who are opposed to the lusts of the heart," and this is the eternal punishment for turning

¹ διδαχῆ, 2. διδασκαλία, 3. διδασκάλονται.

away from the truth, that men become lost in the whirlpool of fable and fabrication (2 Pet. i. 16). **But be thou** (iii. 10), *versus* these false teachers and their deluded victims, who stupefied by error have sunk into its quick-sands, be thou **sober**. The idea of watchful is included, *versus* the state of spiritual intoxication which marks the devotees of error (iii. 26; 1 Cor. xv. 34; 1 Thess. v. 6; 1 Pet. iv. 7). The utmost caution and clearness of mind is required so as to escape being entrapped by the impending dangers, and to be able to warn against them. **In all things**, all parts, all circumstances. **Suffer hardship** (ii. 3, 9; cf. i. 8). **Work of an evangelist**, "a magnificent term." Timothy is not to be identified with the evangelists proper (Acts xxi. 28), who were distinct alike from Apostles and from pastors and teachers (Eph. iv. 11). Titus and others were subordinate co-workers with the Apostles, and were evangelists in the same sense as the latter themselves were. Hence, do thou proclaim the Gospel (2), the most effectual antidote to false doctrine. **Fulfil thy ministry**. This included more than preaching. LUTH.: "Execute" (Col. iv. 17; Acts xii. 25), perform it in the full measure of its efficiency, in the entire sweep of its activity. This final twofold exhortation, an expressive summary of the exhortations of both epistles, is tenderly enforced by a reference to Paul's own approaching end. **For I**, *versus* "thou" (5), I must go soon, you must be all the more careful. **Am already being offered**, lit. poured out as a drink-offering, referring to the libation "poured by the Jews about the altar, and by the heathens on the victim, at the sacrifice" (Phil. ii. 17). I recognize in my sore afflictions the concluding act of the sacrifice. The libation of which his imminent death reminds Paul, almost the last words he ever dictated, refer not only to the

completion of his career as a sacrifice to the Gospel, but as the drink-offering, composed of a little wine and oil, was poured as a kind of supplement upon the victim offered, so he connects his own death with that of the one great sacrifice of his Lord (Col. i. 24). **The time of my departure** [dissolution] **is at hand**, “near at hand.” To Paul as to Peter was vouchsafed a premonition of the nearness of death (2 Pet. i. 14). In this prospect the martyr hero is alike conscious of his own faithfulness, and confident of the heavenly reward which awaits him. **I have fought . . .** The order should be reversed according to the Greek, with emphasis on the first terms of each clause: “The good fight I have fought, the course . . . the faith I have kept.” Lit. the good contest I have waged, the general agonistic metaphor including all the contests in the games, and here, as in 1 Cor. ix. 25, specifically the foot-race (1 Tim. vi. 12). What a conflict his career has been! He now stands at its goal, the struggle is all but over, the race of his life and of his ministry. (Cf. Acts xx. 24). Bib. Comm.: “Observe the harmony between his hopes there and their fulfilment here.” **The faith I . . .** the real thing now without a figure, probably not so much his subjective faith, as the faith entrusted to him by his Lord (i. 14). In the immediate prospect of the judgment-seat, in a dying retrospect of his career, Paul can affirm that he has never surrendered, never compromised an iota of the faith (1 Tim. i. 11; vi. 20). What he kept to the end it devolves on Timothy and upon all believers to do likewise. **Henceforth**, or “as to the rest,” nothing remains but the awarding of the prize which is **laid up**, set aside and kept ready for me (Col. i. 5; 1 Pet. i. 4; Matt. vi. 20). To him the bitterness of death is past, the next act is to take **the crown**—the prize borne off by the victor

in the race (7)—**of righteousness**, generally viewed as—virtue, right conduct, conformity to the law of God (ii. 22; iii. 16). The end and aim and substance of Christianity is righteousness. But as righteousness is imputed to faith, we may understand “the crown of righteousness” to be the fullest realization both of imputed and in-wrought righteousness. HUTH.: “The perfect state, granted at the judgment to the believer by the sentence that justifies him.” (Cf. James i. 12; 1 Pet. v. 4; Rev. ii. 10). **Which . . . the righteous judge** (2 Thess. i. 6, 7), perhaps *versus* the unrighteous one, the execution of whose sentence also awaits Paul, but the title may be called forth by “the crown of righteousness.” The character of the judge imparts its quality to the gift he bestows. The judge is “the Lord, our righteousness.” No doctrine of merit in opposition to the entire Pauline system is taught here. The grace which justifies gratuitously also rewards him who has amid all hardships and conflicts persevered in his justified state. **At that day** (i. 12, 18), the day of final rewards, the day of Christ’s personal appearing (1). V. O.: “The interval between His death and that moment is rolled up into a minimum.” **To all them that have loved** (and do love) **his appearing**. “This,” says BENG., “is a great additional source of joy to Paul.” He has no exclusive claim to the crown, it will be given to all “who in this mortal life have longed for the appearing of the Lord,” “who in love¹ for him wait longingly for His second coming” (1; 1 Tim. vi. 14; Tit. ii. 13). At iii. 12 persecution is made general, here its reward.

Personal matters, which have been reserved to this point, requests, information, salutations, occupy the remainder of the epistle.

¹ ἀγαπάω, to desire something future, 1 Pet. iii. 10.

9-22. Do thy diligence to come shortly unto me : for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with thee : for he is useful to me for ministering. But Tychicus I sent to Ephesus. The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. Alexander the copper-smith did me much evil : the Lord will render to him according to his works : of whom be thou ware also ; for he greatly withstood our words. At my first defence no one took my part, but all forsook me : may it not be laid to their account. But the Lord stood by me, and strengthened me ; that through me the message might be fully proclaimed, and that all the Gentiles might hear : and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom : to whom be the glory for ever and ever. Amen.

Salute Prisca and Aquila, and the house of Onesiphorus. Erastus abode at Corinth : but Trophimus I left at Miletus sick. Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord be with thy spirit. Grace be with you.

Notwithstanding the halo of glory which already encircles his brow, Paul has still a few earthly concerns, “ a great number of little commissions and wishes as a last testament, which meanwhile open to us a deep insight into his heart.” **Do thy diligence**, “ do thy best ” (21 ; Tit. iii. 12). Paul had probably reserved certain communications to be made personally to Timothy, but evidently one motive for this request lay in that genuine human feeling which longs to have present in the last hour those nearest us, and in the fact that those hitherto with him had forsaken him, leaving him without sympathy or support. **For Demas** (Col. iv. 14; Philem. 24) **forsook me**, left me in the lurch (16; 2 Cor. iv. 9), shrank from the duty of bravely and tenderly supplying the captive, suffering Apostle with the ministrations of Christian sympathy. **Having loved** [because he loved] safety and ease and the fleeting pleasures of **this present world** (age),¹ the present visible course of things over against the future invis-

¹ *aiών*, Eph. ii. 2, often includes an ethical sense.

ible world for devotion to which Paul had sacrificed all. **To Thessalonica**, perhaps because it was his home and he ran little risk of persecution there, or of self-sacrificing obligations. Of **Crescens** we have nothing but legend. **Galatia**¹ according to the Greek FF.= Gaul in Europe. **Titus to Dalmatia**, on the eastern coast of the Adriatic (Rom. xv. 19). Titus would be near Nicopolis where Paul desired to meet him. **Only Luke**, his well-known companion, and (Acts xvi. 10; xx. 5—xxi. 18; chap. xxvii.; Col. iv; 14; Philem. 24) the beloved physician, author of the third Gospel and of the Acts. Of his companions and assistants he alone remains. Other friends were not wanting (21). **Take Mark, and bring him**, bring me Mark, doubtless the author of the second Gospel whom Paul had deemed unfit to join the second missionary tour, but whom he had later learned to esteem (Acts xiii. 13; xv. 38 f.; Col. iv. 10). **For he is useful² . . . for ministering.** Though he quailed before the trials of missionary work he could render valuable services to Paul in his captivity. Luke was with him. Mark he directed to be brought. Probably neither of them had as yet written his Gospel, and who can doubt that both would receive from Paul momentous impressions bearing upon their writings. In Luke these impressions are easily traced. **But³ Tychicus** (Acts xx. 4, 5; Tit. iii. 12; cf. Col. iv. 7; Eph. vi. 21) **I sent to Ephesus**—perhaps to take Timothy's place during his absence in Rome. With Trophimus (20) he accompanied Paul from Macedonia to Jerusalem. Paul simply explains how he came to be left alone. The absence of others is accounted for in 20. **The cloke . . . at Troas,** either a cloak-bag, covering or case for books, or more probably a regular travelling cloak rendered necessary by

¹ Some texts have *Taῆτια*.

² *ἐν ψηφίσει*, ii. 21.

³ δὲ may refer to a suppressed thought.

the approach of winter (21), the Apostle with true philosophy preparing for living while expecting death very soon. Of **Carpus** nothing is known. The visit referred to is generally accepted as different from that in Acts xx. 6, which occurred six years previous. **The books, especially the parchments,** the former written on papyrus, the latter and more valuable on rolls of parchment. The inspired Paul did not dispense with books, but whether they were sacred or secular, or what they were, is idle conjecture. **Alexander . . . did [shewed] me much evil,** exhibited towards me much ill-treatment, "outward acts of injury and wrong." Perhaps he had given malicious testimony against Paul at his first defence (16). To this is added that **he greatly withstood** (contradicted) **our words**, by which some understand resistance to the preached word. **Our**, both those of Paul and Timothy, and probably at Ephesus. He is still around and is a dangerous man. Hence, **of whom be thou ware also.** "This may refer both to Timothy's presence and his future stay in Rome." He may or may not—¹ Tim. i. 20. **The Lord will render to him**, or "The Lord render," etc. Even the latter reading gives no ground for reproaching Paul with a revengeful spirit. It was not the "much evil" Paul had suffered from him, but his opposition to the Gospel (Acts xiii. 9, 10), which called forth this imprecation. Paul's personal feeling towards those unfaithful to him appears notably from 16. Regarding Alexander he acquiesces in, or calls for, the will of the Lord towards a man who persists in opposing the Gospel (1 Cor. xv. 22; Gal. v. 12). **At my first defence,** can hardly refer to that which occurred during his first imprisonment (Phil. i. 7), Timothy having been present. Probably a previous hearing during the present imprisonment is meant, in contrast with another to come. **No**

one took my part. Roman law allowed the accused an advocate or counsel, and an orator who made the speech for him, and Christians availed themselves of this right. But Paul had neither, no one to raise a voice in his defence, though he must have had many distinguished friends at Rome (Phil. i. 13; iv. 22). **But all forsook me,** doubtless "from fear of becoming involved in the probably unfavorable issue of his suit." This cowardly conduct—and here we see into the depths of his heart,—cruel and wicked as it was, he prays God **may it not be laid to their account**, interrupting the narrative to interject the prayer of Christ (Matt. xxvi. 41), and of Stephen (Acts vii. 60). Forsaken like his Lord in imminent peril, and by his dearest friends, he was also like him not alone (John xvi. 32; Luke xxii. 43). He had a Defender, an invisible One, who when all men deserted him, kept close by him, and **strengthened** him, gave him courage to testify openly and power to endure (Matt. x. 19, 20; Phil. iv. 13; 1 Tim. i. 12), did more for him than all his earthly friends could have done. The Apostle is, however, so impressed with the higher and greater purpose subserved by his deliverance that he loses all thought of himself before the divine purpose **that through me the message** [preaching] . . . **proclaimed** [performed].¹ a thought amplified by the next clause: **and that all the Gentiles might hear.** He was supernaturally strengthened, that his mission (Acts ix. 15) might reach its culmination. ELLIC.: "The 'preaching' was indeed 'fully performed,' when, in the capital of the world, at the highest earthly tribunal, possibly in the Roman forum, certainly before a Roman multitude, Paul, the prisoner of the Lord, spoke for himself and for the Gospel." The object of his embassy was "fulfilled," when, under those impressive cir-

¹ πληρωθῆναι, fulfilled, 5.

cumstances, the Gospel rang forth boldly from his lips in the ears of “all the Gentiles” gathered in the world’s metropolis (Rom. x. 18; Col. i. 6). Another proof of the Lord’s presence was his deliverance from **the mouth of the lion**. Paul was not only specially endued with strength to confess Christ under the most trying ordeal, but he was entirely rescued from the gravest danger, not from the lion simply, but from the lion’s mouth. The lion in the amphitheatre would have been plural. The phrase may be a figure for the greatest peril, “the sum total of the dangers which, at the moment, surrounded the Apostle” (V. O.), not simply those from men but also those prepared for him by the might and subtlety of Satan, ex. gr. the failure of his courage to testify for Christ. He escaped unhurt in body and soul (iii. 11). **The Lord . . . from every evil work.** BENG.: “Hope draws its conclusions from the past to the future.” Living, Paul can say, I have been delivered, dying, I shall be. It is inconsistent with 6 that Paul should expect to be restored to liberty, yet, all the same, he who has delivered him so far will deliver him from every lion’s mouth, will make death itself the portal of deliverance. “Every evil work,” whatever is morally evil, the evil efforts of men and devils directed against him by the enemies of the divine word, especially their efforts to thwart the gospel, just as his being strengthened concerned primarily the cause he represented. From the reach of evil in every form he will be delivered, even as we are taught to pray in the Lord’s Prayer. Although it be through death the Lord **will save** (him) **me¹ unto his heavenly kingdom**, a pregnant construction for “he will save me and bring me into,” bring me safe into. He expects to be delivered unharmed from all evil and attain to completed salvation, the crown of righteousness (8).

¹ Cf. *ἀπὸν* and *εἰς*.

The completed kingdom is viewed as future (Phil. i. 23). **To whom . . . forever and ever.** The sure and near prospect of completed deliverance fitly evokes an outburst of gratitude and praise to Christ, his deliverer (Rom. ix. 5). This, also, sounds like a reminiscence of the Lord's Prayer (Matt. vi. 13), although that doxology was a later addition. **Salute . . .** (Acts xviii. 2, 18; Rom. xvi. 3; 1 Cor. xvi. 9). **Prisca**, or Priscilla, as elsewhere, is mentioned first, presumably because of superiority of character or priority in spiritual life. **The house of** (i. 16) **Eraslus**, doubtless— Acts xix. 22; cf. Rom. xvi. 23, **abode at Corinth**, remained at Corinth when I left. **But Trophimus I left.** DEW.: “The idea of leaving refers to a previous companionship,” and implies the wish of Trophimus to continue the journey with Paul. This illness furthermore removes the implication of desertion (cf. 10, 11; Acts xxi. 29; cf. xx. 4). **Miletus** is not far from Ephesus (Acts xx. 16 f.). The mention of these numerous personalities indicates Paul's strong affections. **Do thy diligence . . .** an amplification of 9. **Before winter**, possibly because of the greater difficulties and dangers of a journey in very cold weather, possibly from apprehension of delay since there was “almost no sailing in actual winter,” or it may have been prompted by the prescience of approaching death. He finally sends to Timothy the salutation of **all the brethren** (1 Cor. xvi. 20), and specially of three brethren and a sister, of whose identity nothing is known with certainty. The Epistle closes with what is unusual, a twofold salutation: **The Lord be with thy spirit** (Gal. vi. 18; Philem. 25), the source of the salutation found in all the historic liturgies, the spirit as the highest part of man being substituted for the pronoun; **Grace be with you.** The plural=Timothy and those with him (19; 1 Tim. vi. 21), possibly the Church of which Timothy had charge.

ANNOTATIONS
ON THE
EPISTLE TO TITUS
BY
EDMUND J. WOLF

CHAPTER I.

1-4. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, in hope of eternal life, which God, who cannot lie, promised before times eternal; but in his own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our Saviour; to Titus my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

Paul's characterization of himself in the inscription varies considerably in the three Pastoral Epistles. **Servant of God** is the more general official designation (Acts xvi. 17; Rev. i. 1; xv. 3), **Apostle**, the more specific, describing with exactness a further and special relation. Usually Paul terms himself servant of Jesus Christ (Rom. i. 1: "a servant . . . called an Apostle"; Phil. i. 1; cf. Gal. i. 10). **According to the faith**, for the faith or in regard to the faith.¹ An appeal on behalf of his apostleship Paul is not wont to base on its harmony with the faith of the elect. ELLIC.: "The faith or knowledge of individuals cannot be the rule or *norma* of the Apostle's office." The thought= (Rom. i. 5) "unto obedience," etc. It is for the sake of the faith he holds his office: "that God's elect may through me believe and know the truth." "Faith of God's elect" is one compound idea, with the stress on faith rather than on the genitive which defines more precisely the true faith, that which the elect have. ELLIC. argues from Acts xiii. 48 that "election is not in consequence of faith, but faith in

¹ κατὰ "plainly points to and implies some idea of purpose," with special reference to.

consequence of election" (Eph. i. 4). HUTH.: "The expression 'elect of God' is always used in the N. T. of those who have already become believers." **And the knowledge of . . .** i. e. full, accurate, saving knowledge (Eph. i. 13, 17).¹ "Knowledge" is subjective, "truth" objective. "The truth" is more precisely defined as that **which is according to godliness**, better, which is designed for godliness,² conducive to it (1 Tim. vi. 3). Truth is not conformed to godliness, nor regulated by it, but designed³ for it, productive of it (John xvii. 17). The knowledge Paul seeks to impart has a different aim from the science falsely so called (1 Tim. vi. 20). **In hope of**, upon the hope, resting on that as a basis (Rom. iv. 18; viii. 20; 1 Cor. ix.-10). The clause is correlative with "for the faith" (1). As his apostleship had for its destination the faith of the elect, so it had for its basis the hope of eternal life, a clear intimation "by what power he was enabled to fulfil his mission." **Which** (sc. eternal life) **God promised**. It is the object of hope (Rom. vi. 22), announced to us by the mouth of prophets (Rom. i. 2; iv. 21; Gal. iii. 19). Believers, it is true, already possess it, but its fullness and perfection (Col. iii. 3, 4) are future. **Who cannot lie.** This seals the promise, makes it absolutely sure (Heb. vi. 18; 1 Cor. i. 9; Rom. iii. 4). **Before times eternal,**⁴ from the earliest times. Many ages have passed since the promise of salvation was first proclaimed (Gen. iii. 15). The thought is contrasted with 3, and so is the period referred to (Rom. xvi. 25). We distinguish between God's eternal love and purpose of grace granted us in Christ Jesus (2 Tim. i. 9), and the revelation of it

¹ ἐπίγνωσις, acknowledgment, a vital personal relation to the truth.

² ἐνσέβεια, 1 Tim. ii. 2. ³ κατὰ has the same sense in both clauses.

⁴ ἀπέ ἀιώνος, Luke i. 70. Cf. ἀιώνιον, ἀιώνιων.

in time. This was not made until there was some one to receive the promise. **But in his . . . manifested.** V. O.: "The same antithesis between the period of the hidden and the revealed mystery as in Rom. xvi. 25; Eph. iii. 5; 2 Tim. i. 9 f." Yet it is not so much an antithesis as a fuller revelation, an express, full manifestation of the primary promises under which the Gospel had from immemorial ages been hidden. **His own seasons,**¹ times determined and fixed by God's sovereign and infinite wisdom (1 Tim. ii. 6; Gal. iv. 4). **His word in the message,**² the word, namely, contained in his preaching, Paul's Gospel, which was the full expression both of the primal and of all succeeding promises. That which God promised—that which He revealed in the message. Paul lays stress on the message wherewith he **was entrusted.** His Gospel was "the means by which this revelation was made, since he recognized the depth of the divine decree as no other Apostle had recognized it," and had an extraordinary call to preach it to the nations (1 Cor. ix. 17; Gal. ii. 7; 1 Thess. ii. 4; 1 Tim. i. 11). **According . . . of God our Saviour.** It was not at his own instance nor on his own authority; the trust was committed to him by a specific and solemn command (1 Tim. i. 1). Of **Titus** but little is known. He was a Greek (Gal. ii. 3), and as here implied, a convert of Paul, to whom he evidently sustained a close relation (iii. 12; Gal. ii. 1; 2 Cor. ii. 13), as his trusted lieutenant (2 Cor. vii. 6; viii. 6, 16 ff.; 2 Tim. iv. 10). **My true genuine child** (1 Tim. i. 2). **After a common faith,** in respect to a common faith, showing from what point of view Titus is Paul's child, by virtue of a faith common to both. Tradition makes him bishop of Crete. **Grace and peace . . .** The benediction varies slightly from that in 1 Tim. and 2 Tim. It

¹ *χρόνοι versus καιροί*, 1 Tim. ii. 6.

² *κήρυγμα*, 2 Tim. iv. 17.

omits “mercy” (cf. Gal. i. 2; Eph. i. 2), and instead of “our Saviour” those have “our Lord.” That “Saviour” is a title of God in 3 and immediately after of Christ Jesus (iii. 6), shows conclusively that Christ is God.

5. For this cause left I thee in Crete, that thou shouldst set in order the things that were wanting, and appoint elders in every city, as I gave thee charge;

Crete, the modern Candia, situated in the eastern part of the Mediterranean, the most southern island of Europe. Of the establishment of its Church we know nothing. Cretans witnessed the miracle of Pentecost, and may have brought home its fruits. From the tenor of the Epistle it is obvious that Christianity had been there long enough to gain a firm footing, to experience the rise of heretical or foreign elements, and to call for improved ecclesiastical regulations. Many suppose that Paul, after his release from the first Roman imprisonment, spent some time on the island, though he cannot have remained long enough to effect the improvements called for by existing circumstances. To accomplish that, **for this cause**, he left there Titus, whom he now reminds of the commission then given him. **Set in order**¹ . . . **wanting**, still further bring into order the condition of the churches, supply the deficiencies in organization. Paul had done something, but much was lacking to efficient church life. **And especially appoint elders.** The better organization would be brought about by such appointments **in every city.** As in Acts xiv. 25; xv. 2; xx. 17, 28, several elders were ordained “in every city.” **As I gave thee charge**, “relates both to the fact and the manner of it.” “The Apostle not only bid Titus perform this duty, but taught him how to do it wisely and

¹ ἐπι—διερθύωσ, implies something additional.

efficiently," as the qualifications of those to be appointed further explain :

6-9. If any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. For the bishop must be blameless, as God's steward; not selfwilled, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, temperate; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers.

If any man is . . . does not imply a doubt whether many such could be found, but "only such a one as" meets the requisites is to be ordained. (Cf. 1 Tim. iii., where the requirements coincide almost literally with those here specified). **Blameless** (1 Tim. iii. 10), corresponding to "without reproach" (1 Tim. iii. 2), **husband of one** (do.). **Children that believe**, "in contrast to those that were not Christian, or were Christian only in name" (1 Tim. iii. 4, 5), expresses the parental correlative. **Not accused of riot or unruly**,¹ not chargeable with excess or debauchery. Not the presbyter, but his children must be free from the charge of dissoluteness, be tractable, subject to authority, parental as well as any other (cf. 10). DAY: "If they (the children) were profligate or disobedient, it was proof that he had trained them wrongly, and was not fit to guide the Church." The bishop must have an orderly household (cf. 1 Sam. ii. 12 ff.). **For the bishop must**² . . . "The higher moral necessity" of what 6 requires is now enforced, "that the thought may be further developed." "Bishop"—an overseer or superintendent of the Church, is here, as in Act xx. 28, used interchangeably with elder. ALF.: "The superintendent most plainly identified with the presbyter." While the latter refers to age, dignity or other personal

¹ *ἀσωτία*, 1 Pet. iv. 4; Eph. v. 18.

² *δέι* is "the emphatic word."

characteristics, the former describes him in his official character, the rôle expressive of his relations to those under his rule. The appointed elders are the superintendents of the Church. (Cf. Luth. Comm. vol. ix., p. 134.) **As God's steward**¹ "since he is God's." The emphasis is on God. The pastor's is a divine office. As overseer of the Church of the living God (1 Tim. iii. 15), he is a steward of God (not of the Church), and for such a position a "blameless" life is manifestly indispensable. DAY: "The qualities which are now specified show in what respect a bishop must be blameless." **Not self-willed**, arrogant, stubborn (2 Pet. ii. 10), a spirit characterized by self-will, devoted to self-interest, always arrogant in behavior, and regardless of others. **Not soon angry**, passionate, irascible, choleric. **No brawler** (drunkard), **no striker** (1 Tim. iii. 3). **Not greedy . . . lucre** (11; 1 Tim. iii. 8). Bishops may have had peculiar opportunities for making their ministry a means of gain, for turning hirelings instead of shepherds. They need also positive qualities as well as freedom from the vices of arrogance, anger and avarice. "A certain antithesis of cognate ideas" follows. He must be **given to hospitality**² (1 Tim. iii. 2; Heb. xiii. 2; 3 John 5, 6). **A lover of good**² *versus* 2 Tim. iii. 3. Some: A friend of good men. LUTH.: "Kindly." V. O.: "Loving everything good in persons, things and actions." **Soberminded** (1 Tim. ii. 9; iii. 2), discreet, self-restrained, *versus* the passionateness condemned in 7. **Just**,³ **holy**, **temperate**. These three comprehensive terms embrace our duties toward our neighbor, God, and ourselves. The first two frequently occur together (1 Thess. ii. 10; Eph. iv. 24). He is "just" who "does no wrong to his neighbor;" he is

¹ οἰκονόμος θεῶν is he who presides over the οἶκος θεῶν.

² φιλόξενον, φιλάγαθον.

³ ὁσιως *versus* ἀγιως, pious *versus* holy.

“holy” who “keeps himself free from that which stains him in the eye of God.” **Temperate**¹ is not limited in its application to chastity. It expresses the general idea of self-control, “which overcomes every lust contrary to the will of God.”

Besides these moral requisites, sound orthodoxy is an indispensable qualification of the bishops. They must hold² to the faithful word which accords with the true Christian doctrine, that taught by Christ and the Apostles. **Faithful word**, reliable, sure, wholesome, not treacherous and misleading like the doctrine of heretics (1 Tim. vi. 3; iv. 6; 2 Tim. i. 13). The true character of the word is more precisely defined by the next clause: **according to**, etc. The point emphasized is not so much their teaching of sound doctrine, as their internal personal adherence to it, their steadfast application to it, their being armed with it, and that for a twofold purpose embraced in their office: that by sound doctrine they may both support and cheer believers to continue in the way of life (1 Thess. iv. 18), and confute and convict the opponents of a pure Gospel. Proper instruction in sound doctrine is the divine instrument for the edification of Christians and for the confutation of errorists. The power of truth to build up believing souls and to triumph over error is without a parallel. **The sound doctrine**³ (1 Tim. i. 10). Doctrine is sound when free from error, as a man is called sound or healthy when free from disease. **Gainsayers**⁴ (ii. 9), those setting themselves in opposition. The indifference of our age to orthodoxy has no countenance from the Scriptures. The last clause leads to the sub-

¹ For the noun cf. Acts xxiv. 25; Gal. v. 23; 2 Pet. i. 6.

² ἀντεχ, Matt. vi. 24; Luke xvi. 13; 1 Thess. v. 14.

³ ἐν τῷ διδασκ = κατὰ τὴν δίδαχ πιστ, λογ. ⁴ ἀντιλεγ, John xix. 12.

ject of 10, which further describes those who oppose sound doctrine.

10, 11. For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake.

For, explaining what has just been said, **there are many** of these gainsayers and they must be silenced. V. O.: "The necessity of the preceding directions is brought out and made prominent by a severe description of the character of the gainsayers." They are delineated very much like those in the Epistles to Timothy (1 Tim. i. 6, 7, 10). **Unruly** (6; 1 Tim. i. 9), refractory persons, who do not accept apostolic doctrine as authoritative, and refuse to conform to it. **Vain talkers and deceivers** are the leading terms. Those who resist the apostolic word not only expatiate on trifling questions (14; iii. 9; 1 Tim. iv. 7), but they use insinuating forms of address by which they deceive their followers (2 Tim. iii. 13). **Especially . . . circumcision**, Christians who had been Jews, and who now insist upon Jewish observances (14; Gal. ii. 12; iii. 7). "Especially"—not exclusively. Among those unwilling to submit to the obedience of faith and engaged in factious deceptions must also have been some Gentile Christians. **Whose mouths . . . stopped**, muzzled, reduced to silence, namely, by the presentation of sound doctrine so as to convict the gainsayers (9, 13) of their error (Matt. xxii. 24). Error is ever ready to assert itself, and, unless it be paralyzed by means of the truth, keeps incessantly at its destructive work. **Men . . . whole houses**, lit. "inasmuch as they" overthrow (2 Tim. ii. 18), i. e. undermine the faith of entire families. This pernicious influence they wield by teaching what should not be taught, what has no place in the Gospel. Error

not only impairs faith, it is subversive of it. And men engage in teaching it, not from principle or fanatic though misguided zeal, but for their selfish profit, for the financial gain which it brings. **Filthy Lucre**, base, vile, dirty earnings from such dishonorable and contemptible methods. Professing to be teachers and helpers of the people, they talk unctuously of the sacred rites of Moses, the precepts of their revered ancestors (14), but their sole aim is by flattering Jewish Christians on their pre-eminence to insinuate themselves into their favor and into their pocket-books (1 Tim. i. 5, 10). Mercenary aims in the minister of the Gospel lead him to seek popularity by corrupting the doctrine. In proof of the baseness of the national character of the Cretans, which makes them so easy a prey to the arts of the heretics, Paul cites one of their own writers. (Cf. Acts xvii. 28; 1 Cor. xv. 33.)

12-14. One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons. This testimony is true. For which cause reprove them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men who turn away from the truth.

One of themselves, a Cretan. **A prophet of their own**, expresses more strongly the same idea, one of their countrymen, to whom the Cretans themselves ascribed the gift of prophecy. HUTHI.: "He described beforehand the character of the Cretans as it was in the Apostle's time." Others take "prophet" in its popular sense, which does not require the gift of foretelling. Epimenides is meant, "a priest, bard and seer among his countrymen," famed among the Greeks as a philosopher, contemporary with the Seven Wise Men, perhaps one of them. **Always liars**. ELLIC.: "If antiquity can be trusted, a character only too well deserved." Their name was the synonym for falsehood and deceit. Such

natures would lend a willing ear to the "deceivers" (10). **Evil beasts**, wild, lawless, greedy, brutish. **Idle gluttons**, lit., bellies, "do-nothing gluttons" (Phil. iii. 19; Rom. xvi. 18; 2 Pet. ii. 13, 14), given to gluttony and licentiousness. Plato confirms the sensuality of the Cretans. The object of quoting this line is now indicated. **This testimony . . .** The unfavorable judgment is justified by facts. Paul makes apostolic confirmation of it, not with a view of insulting or humiliating them, but for the sake of saving them, which is possible only through their recovery to a sound faith, "the centre and starting-point of the entire internal and external life."

For which cause . . . sharply. In view of the peril from their national vices, they must be boldly taken in hand as by the sharp knife of the surgeon, the only adequate remedy for the disorder. "Sharply" (2 Cor. xiii. 10). Severe rebuke is to be administered, not gentle and soothing opiates. "Not so much the heretics as the Christians who were exposed to their misleading influence," are to be set right with severity. They have not properly resisted these subversive teachings, and by their ready compliance (11) have fostered the propagation of error. The specific malady by which they were infected is defined as **giving heed to . . . away from the truth** (2 Tim. i. 15). They yield themselves to myths instead of to the faithful word (9), and render obedience to the arbitrary rule of men who turn aside from the Gospel, who are estranged from the truth. They cling to error, they depart from the truth. **Myths**, fables (1 Tim. i. 4, 7; iv. 1; vi. 20; 2 Tim. iv. 4; 2 Pet. i. 16), a name given to heresies "from the theories they contain." They are described as "Jewish," being peculiar to the Judaizers, "though their substance was derived from Gentile modes of thought." **And commandments of**

men. Practical error blends quickly with theoretical error. "Commandments of men" they were following *versus* the will of God (Matt. xv. 1-20; Col. ii. 22). These were doubtless of a ceremonial character, bearing on ascetical restrictions, prohibitions of food, etc. (1 Tim. iv. 3), which originated with men, and bad men at that, men "who turn themselves" away from the truth, their carnal hearts being at enmity with the Gospel. In opposition to these human ordinances distinguishing between clean and unclean externals, by means of which the heretics plied their vocation, and pretended to promote moral perfection, Paul lays down a general principle exposing the absurdity of such claims.

15. To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled.

The same truth, with a different application (Rom. xiv. 20; cf. Matt. xxiii. 26; Luke xi. 41). **To the pure.** Only by faith do men become pure in heart and mind (Acts xv. 9). The unbelieving are defiled. **All things**, absolute *versus* "nothing" in the antithetical clause. Certainly all things to which such distinctions could apply **are pure**, i. e. to make use of as material for actions. They not only to a pure heart pass for pure, but they are intrinsically pure for the service of pure minds, while "nothing" is pure to polluted minds. Outward objects engaging human activity can *per se* be no hindrance to moral perfection. BENG.: "All outward things are pure to those who are pure within." God created nothing impure. The distinction inheres not in the things but in the persons using them. **But to the defiled**, sharp contrast with the former clause. "Defiled," not Levitically but morally (Heb. xii. 15; Jude 8). **And unbelieving**, "a frightful addition," which heightens the picture

by pointing to the source of the defilement: opposition to saving truth. Not two classes of heretics are indicated, but those whom Titus is to reprove are lacking all moral purity because they are destitute of faith. To them "nothing is pure." "Impure themselves, they will find nothing in the world that is clean to them." What is in and of itself pure, they convert into impurity, make it an occasion for sin. The relation of an unbeliever toward any and every object is impure and sinful. The impurity of his own mind communicates itself to everything he touches, as a disease poisons food, and so far from any material object promoting his moral perfection, it can only awaken and augment his own impurity. "Nothing is pure," **but . . .** We might have anticipated the positive proposition, "all things are defiled," but instead, there is added to the negative statement just made the reason of it: the inner life is defiled; hence the impossibility of anything connected with the heretics remaining unsullied. **Their mind and their conscience.** The former is "the willing and thinking part of man" (1 Tim. vi. 5), the latter, the consciousness of the moral quality of our thinking and action (1 Tim. i. 3, 5) in pronouncing judgment on their relation to the law. Beck renders "the life-stream in its effluence and influence." Paul speaks elsewhere of the defiled conscience of the heretics (iii. 11; 1 Tim. iv. 2). He evidently had not that false charity which always credits errorists with good motives. That Paul had the heretics in his mind (15) is clear from the concrete description which he now gives of these "defiled and unbelieving" ones, and which brings out "the heaven-wide difference between seeming and being."

16. They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

They profess . . . With their solemn public avowal that they know God is contrasted their denial of it in practice (2 Tim. ii. 12; cf. Matt. xxiii.). The testimony of their works is exactly the opposite of that of their words. Their life denies what their lips avow. Their actions contradict their profession. Their works are not detailed—Titus was familiar with them—but they may be judged from the following characterization of the teachers themselves. **Being** (since they are) **abominable**, a term forcibly expressive of their moral depravity. LUTH.: “Held in detestation by God” (Luke xvi. 15; Prov. xvii. 5). **Disobedient.** V.O.: “Refractory against everything above them, but especially against the Gospel of grace.” **Reprobate**, the necessary result of the other characteristics (2 Tim. iii. 8); lit. They did not stand the test. In them the design of the Gospel was thwarted (Eph. ii. 10). **Unto every good work** *versus* “the works” by which they deny God.

CHAPTER II.

1-10. But speak thou the things which befit the sound doctrine : that aged men be temperate, grave, soberminded, sound in faith, in love, in patience : that aged women likewise be reverent in demeanour, not slanders nor enslaved to much wine, teachers of that which is good ; that they may train the young women to love their husbands, to love their children, *to be* soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed : the younger men likewise exhort to be soberminded : in all things shewing thyself an ensample of good works ; in thy doctrine *shewing* uncorruptness, gravity, sound speech, that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of us. *Exhort*-servants to be in subjection to their own masters, *and* to be well-pleasing to them in all things ; not gainsaying ; not purloining, but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things.

But . . . thou, in emphatic contrast with the unseemly myths and human commandments of those just portrayed. Titus is charged to inculcate those things **which befit**, become, harmonize with, **the sound doctrine** (i. 9; 2 Tim. iii. 10; iv. 5; 1 Tim. i. 10). He is to enforce the solid virtues, give directions befitting the Gospel, in direct and resolute opposition to the myths and human ordinances which are the staple of the false teachers. And these directions are to be distributed among the various members of the family, so as to prevent “the overthrow of whole houses” (i. 11).

The things enumerated as conformable to sound Christian teaching are that **aged men**¹ **be . . . temperate** in the use of intoxicants (1 Tim. iii. 2, 11), **grave**, dignified

¹ πρεσβύτας, simply aged men; πρεσβύτερος, the official name, Philem. 9; Luke i. 18.

(1 Tim. ii. 2), **soberminded**, discreet (i. 8; 1 Tim. iii. 2; ii. 9), **sound in faith**, in a healthful, normal condition in respect of faith—soundness of doctrine must mark the people as well as their teachers—**in love, in patience**. Soundness must attach to the life as well as to the faith. This is not the usual trilogy of Paul, the sum of Christian perfection, but patience,—steadfastness, enduring fortitude, “the moral energy in virtue of which the Christian stands fast,” corresponds in part to hope (1 Thess. i. 3; 1 Tim. vi. 11; 2 Tim. iii. 10). CALV. calls it “the seasoning of faith and love.” It is indispensable to their maintenance, and is peculiarly becoming to aged men. **That aged women likewise**—corresponding virtues are to characterize the aged females in the church (1 Tim. v. 2)—**be reverent in demeanour**, as becometh holiness, “holy-beseeming” (Eph. v. 3; 1 Tim. ii. 10). Their entire external deportment is to reflect the sanctification of the inner life (1 Tim. ii. 9), “present a certain decorous and sacred dignity,” **not slanderers**, lit. devils (1 Tim. iii. 11). **Not enslaved to much wine** is stronger than “given to,” addicted to (1 Tim. iii. 8). Bibulous habits, even among the women, are what we might expect from the sensual and ungovernable Cretan character. **Teachers . . . good.** However direct or formal their exhortations, it is obvious from the context that they are to be given not in public but in domestic privacy, to **the young women** especially. Timothy, not his appointees, shall give exhortations to the older men and women, but the instruction of the younger women in their peculiar duties is devolved here (*versus* 1 Tim. v. 2) on the aged women “in their several circles of influence”—a matter of obvious fitness. **Love their husbands, . . . their children.** The first and most obvious aim of their schooling concerns the primary duties of wedded womanhood,

loving devotion to husband and children in the immediate sphere in which she is placed by Providence and fitted by nature. The sacred love of wife and mother is most becoming to sound doctrine, befitting to holiness. **Sober-minded**, discreet in general (2; 1 Tim. ii. 9); **chaste**, specific, free from impurity in thought and behavior. **Workers at home**, or keepers at home,¹ occupied with the household, guardians of the home, the reverse of 1 Tim. v. 13. **Kind**,² kindly, benignant. **In subjection to their own husbands.** “Own” with emphasis. Their husbands are in the fullest sense their own (Eph. v. 22; 1 Cor. vii. 2). Great stress is laid on this obligation, “a deep Christian thought” lying at the foundation of the home to-day as much as ever in the past (Col. iii. 18; 1 Pet. iii. 1-6). Love to husbands (4) does not discharge wives from a due submission to them but inspires and promotes it. Freedom and equality in Christ do not conflict with the reciprocal relations and duties of life. These duties are enforced by the highest motives, that **the word of God**, the Gospel, **be not blasphemed**. This clause connects immediately with the last one. The doctrines of Christ would come into ill-repute if Christian wives refused obedience to their husbands (8). A like thought is expressed positively in 10 (cf. 1 Tim. vi. 1; v. 14). **DAY**: “The good name of the Gospel depends upon the proper conduct of its professors in the stations they occupy.” **The younger men** (*versus* the aged, 2), the Christian youth likewise, Titus is to admonish personally, as in the case of the aged. **Sober-minded**, a comprehensive attribute that “contains everything in which the moral influence of Christianity may be displayed.” **In all things** belonging to faith and life, **shewing thyself an ensample**

¹ The text varies between ὀικογνῆς and ὀικογένες.

² ἀγαθὴς, Matt. xx. 15; Gal. v. 22; Rom. v. 7; 1 Pet. ii. 8.

—emphasis on “thyself.” A young man himself, his personal conduct would influence especially that class. To the force of his preaching, therefore, is to be added the greater power of example. Precept is to be incarnate and illustrated in the life of the preceptor. The teacher must be a living copy which his pupils can safely imitate (1 Cor. xi. 1). **Good works** (14; iii. 8-14). The Apostle of faith is ever inculcating good works “in attestation of the evangelical life.” **In thy doctrine**, better, in thy teaching, in thy official vocation as teacher. **Uncorruptness and gravity** concern not the subject-matter of the teaching (as 8), but the form of it. They are to inhere in the teacher, as personal qualities (2 Cor. xi. 3). ELLIC.: “A chaste sincerity of mind was to be combined with a dignified gravity of manner” (2; 1 Tim. ii. 2). Nothing about his teaching must be incongruous with the Gospel. On the contrary, his setting forth of Christian truth must leave the impression of his incorruptible solicitude to communicate the pure truth, and of his deep seriousness of mind. **Sound** . . . Some understand this of the content of speech, which is to be pure, wholesome, *versus* the adulterated and pernicious teaching of the heretics. WIES. takes the clause in close connection with the preceding as still designating “the qualities and character of the discourse.” Not only is his public preaching to be intrinsically “sound,” but (ELLIC.) “so carefully considered and expressed that it **cannot be condemned**, open to neither contempt nor animadversion.” And so they **of the contrary part**, the false teachers, or the heathen and Jewish opponents of Christianity, who maliciously revile Christians (1 Tim. v. 14), **may be ashamed**, confounded, disgraced, for the reason that, with all their malicious intent, they have **no evil thing to say of us** Christians. They can charge us with nothing

wicked or odious. Thus the ground is cut from under them. They are disarmed. Were the teachers and professors of the Gospel to faithfully exemplify their tenets, the occupation of scoffers and revilers would soon end. **Servants**, bond servants. As all the members of the household are to be admonished, the slaves, too, must be reminded of the moral requirements of their profession and of their Christian duty to conserve social order in their humble sphere. They as well as freemen have opportunities for giving an object lesson to unbelievers. **In subjection to their own masters**, the language is identical with 5. (Cf. 1 Tim. vi. 1.) This might go hard with the untamed Cretans, (i. 13), especially with men conscious of their Christian freedom. **Their own**. "To whom they legally belong." **Well-pleasing in all things**. To the fullest extent, in every respect, are they to be in subjection—a duty always limited by Acts v. 29. "Well-pleasing" goes beyond "subjection." Not only are they to be obedient in actions, but the spirit and manner of their actions are to be agreeable to their owners. After urging two general duties, Paul forbids two vices which are the besetting temptations of slaves: **not gainsaying, not purloining**. They readily form the habit of contradicting their masters, incessantly raising objections, "setting themselves against their plans, wishes or orders" (i. 9). Slaves are wont to regard taking things for themselves as no wrong. They are not only to abstain from pilfering but to **show all good fidelity**, cultivate a general faithfulness, "every form of," and that with a view to **adorn the doctrine**. A life conformed to sound doctrine is a beautiful adornment of it. What honor even slaves can reflect on the Gospel by their beautiful piety! **God our Saviour** (i. 3; 1 Tim. i. 1). "Not Christ distinctively, but God in His whole indivisible essence." (Cf. 13; i. 4.) "The

doctrine" is that regarding the "Saviour." **In all things:** the adornment is as comprehensive as the obedience (9). The maintenance of a godly life in the interests of doctrine is a thought recurring quite as often in the SS. as the converse. Doctrine and life reciprocally support each other. Those who adorn the Gospel thereby commend it to others, and these in turn learn from it to live godly. This is one high end of the revelation of grace, that we come to righteousness of life here, with our eyes fixed on the future blessed revelation of our Lord, who indeed for this very end delivered Himself in our behalf, that He might ransom us from all iniquity and obtain for Himself a people devoted to good works.

II-14. For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

For . . . assigns the ground for these exhortations. It may have been suggested by the last clause which inculcates the Christian behavior of the slaves, but it applies virtually to all the foregoing admonitions, it defines the foundation of all moral precepts. The object of God's grace manifested is our sanctification (Eph. i. 4). **The grace of God**—"the absolute ground of the work of redemption," **hath appeared**,¹ like the sun in the heavens (Acts xxvii. 20; Luke i. 79). "Formerly hidden in God, it has come forth from concealment and become manifest," not only by being taught, but in fact by the redemption effected in the person and work of Christ. The incarnation is the leading thought, but it comprehends His whole

¹ ἐπεφάνη, ἐπιφάνεια, 13, a term applied to the first and second Advents.

"kindness and love" in saving us (iii. 4 ff.). **Bringing salvation**, descriptive of the grace of God, providing, revealing, proclaiming, imparting salvation. It has power to save, and by it alone is salvation made possible **to all men**. The atonement is not limited. V. O.: "The universality of the provision and offer of the Gospel was a dear thought to the Apostle" (1 Tim. iv. 10; ii. 4). **Instructing us**, i. e. "all men," disciplining.¹ V. O.: "and traineth us." The proper force of this present participle, on which lies the stress of the chief thought, conveys the idea of correction and punishment, the pedagogic purpose of divine grace. V. O.: "Grace, which just before rose like the sun, he now displays as a tutor who trains boys, by nature stubborn and unruly, to live a life acceptable to God." ELLIC.: "Grace exercises its discipline on us (1 Cor. xi. 32; Heb. xii. 6) before its benefits can be fully felt or thankfully acknowledged; the heart must be rectified and its affections chastened before sanctifying grace can have its full issues." The law has its province along with the Gospel in the operations of God's grace. **To the intent that**. This is its direct object, its final purpose. Apart from the disciplinary action of grace salvation is not realized. "In what this divine training consists and to what it should lead he states in what immediately follows": **denying . . . lusts**, lit. "having denied," abandoned, reference to the formal renunciation coincident with the Christian profession. Negatively some things have to be unlearned. Whatever stands in the way of spiritual progress must be laid aside. If the new man is to live the old man must die. **Ungodliness**,² not only idolatry, but whatever in the whole inner and outer life is offensive to God. **Worldly lusts**, the in-

¹ παιδείν, "to educate by disciplinary correction."

² ἀστιβία versus ἐνοτίβια, 1 Tim. ii. 2.

ordinate hankering after things of this life by men separated from God, the desires cherished by unbelievers, who are wholly occupied with this material and transitory world (1 John ii. 16). Predicates of stronger ethical force are usually employed (Gal. v. 14; Eph. ii. 3; 1 Pet. ii. 11; iv. 2). This more general and inclusive expression "enhances the extent of the abnegation." *Per contra*, positively, grace teaches us to **live soberly and righteously and godly**. These three predicates point out the moral demands of the Gospel respecting ourselves, our neighbor and God. They comprehend the sum of Christian duties. It is the purpose and tendency of the grace of God to sanctify the life of man in all directions.

Soberly. The oft recurrence of this word in some form (ii. 4; v. 6; i. 8), ever reminds of (i. 13) the reign of immoderate passion and folly. **Righteously** (i. 5), **godly**, intent on doing and suffering in all things the will of God, **in this world**,¹ age, present order of things. Such a life under the existing circumstances is as difficult as it is necessary. It is a severe trial to Christians, but there is another life in prospect, and this clause prepares the mind to view that prospect, to direct its glance towards the glorious consummation, whose expectation will prove the source of strength and courage for the life just portrayed. The Christian life is conditioned on our turning the back to the world, the eye to the blessed prospect above and before us. **Looking for the blessed hope**, not subjectively the act of hope, but the object of hope, "hope contemplated under objective aspects," "the aim of believing expectation" (Col. i. 5; Acts xxiv. 15; Gal. v. 5; Rom. viii. 24, 25). **Blessed.** "The expectation of it blesses the believer." The nature of the hope is more particularly defined as **the appearing of the glory**

¹ ἀνῶν, Eph. ii. 2; 2 Tim. iv. 10.

of our great God (or of the great God and our) **Saviour.** This undoubtedly points to the Second Advent of Christ (1 Tim. vi. 4; 2 Tim. iv. 6, 8), but whether the "great God" is an independent subject in distinction from Jesus Christ, or, like "Saviour," an attribute, a title of Christ, is not easily determined on grammatical or exegetical grounds. HUTH. argues that N. T. usages favor the idea of two subjects, but this claim falls before the fact that "appearance" is used of the Son only, never of the Father (1 Tim. iii. 15, 16; Rom. ix. 5; Col. i. 15-20; cf. 2 Pet. i. 11), where the subject is undoubtedly one, "Lord" taking the place of "God" here. 14 speaks exclusively of Christ, contrasting His abasement with the revelation of His glory (1 Pet. iv. 13). ALF.: "Whichsoever way taken, the passage is just as important a testimony to the divinity of our Saviour: according to one way, by asserting His possession of deity; according to the other even more strikingly, asserting His equality in glory with the Father." ELLIC.: "a direct, definite, and even *studied* declaration of the divinity of the Eternal Son." The hope of another appearing fortifies and cheers the Christian whose faith is grounded in the appearing of divine grace (11) in the person of Christ, **who gave himself for us.** This clause expands the word "Saviour" (13), and recalls "the grace which brings salvation to all men." "Gave himself" (Gal. i. 4; ii. 20; Eph. v. 25), expressive of a voluntary sacrifice. "Himself": His whole life, "the greatest gift ever given." "**For us,**" in our behalf. V. O.: "In the stead of those who otherwise would not be redeemed from the enemy's power." The atoning death is meant under the aspect of ransoming, redeeming men held captive. The specific aim of Christ's self-surrender unto death was by means of a ransom to set us free (Matt. xx. 28; Mark x. 45; 1 Pet. i. 18, 19; 1 Tim. ii. 6) **from all iniquity**, to release us from

the tremendous power to which we are in bondage (Rom. i. 24), the power "which either knows not or regards not law,"¹ the essence of sin (1 John iii. 4). **And purify**, the positive end of what was just expressed negatively (Eph. v. 26). The aim of Christ's manifestation and self-offering was not limited to our redemption. Its higher end was through redemption to secure our sanctification (Eph. v. 26; Heb. ix. 14). The end and tendency of salvific grace is moral perfection. It provides the inspiration and strength for newness of life, and offers to believers the ground of obligation for a sober, righteous and godly life. **Unto himself.** Christ sets men free from iniquity that He may have them for Himself: **A people for his own possession** (1 Pet. ii. 9), "a people peculiarly His" (Deut. vii. 6; xiv. 2; Exod. xix. 5). **Zealous.** Believers belong to Christ and they share the spirit of Him whose meat and drink it was to do His Father's will (2 Tim. ii. 19; John iv. 34; ix. 4; Gal. v. 24). Only those whom Christ purifies as well as ransoms by His blood are capable or desirous of performing good works (7; iii. 1, 5, 8, 14). Luth. Cat.: Exposition of Second Article of the Creed.

15. These things speak and exhort and reprove with all authority. Let no man despise thee.

These things—retrospective of the whole section 1–14—**speak, exhort, reprove**—the theoretical, practical, and polemic features of the work, simple instruction, pressing exhortation and solemn admonition to the negligent or wayward. **With all authority** may connect with the three imperatives. Every form of teaching is to be pressed home as by one who commands, who allows no alternative to his hearers. **Let . . . despise thee**, is closely connected with the last clause. Suffer no one to make light of or to set at naught thy deliverances (1 Tim. iv. 12).

¹ *ἀνομία*, lawlessness.

CHAPTER III.

The direction to enforce his instructions in an authoritative manner leads to the thought of inculcating on Christians the general duty of conforming to constituted authority and of maintaining friendly relations with all men.

1, 2. Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.

Put them in mind implies previous knowledge regarding such duties. **Them**—“the members of the Church.” **To rulers, to authorities**, not higher and lower magistrates, but the two words combined present more fully the idea of authority. Rulers must have authority back of them (Luke xii. 11; xx. 20). Crete had been for more than a century subject to the Roman Empire. Some find the occasion for this reminder in the rebellious, ungovernable national temper of the Cretans, but similar precepts occur elsewhere. “The Christians needed the exhortation all the more that the authorities were heathen.” **To be obedient**, the external act which proceeds from the internal disposition “to be in subjection.” **Ready . . . work** (ii. 14 “zealous of”) connects closely with “authorities”: every good work required by the government. It is indirectly implied that there are limits to the prescribed civil obedience. Works are not “good” when they conflict with God’s will (Acts v. 29; iv. 19). From the special duties to magistrates the thought

enlarges to the general duties which Christians owe in word and deed to all men. **To speak evil**, revile, slander, a prohibition emphatically needed by the lying Cretans (i. 12). **Not contentious . . . gentle** (1 Tim. iii. 3), the same virtue presented negatively and positively. Exceptional with the Cretans must have been the disposition to be yielding, forbearing, the peaceable character of those "who, neither for the promotion of public or private interests, nor in the sphere of religion or politics, light the torch of discord." **All meekness**, "a virtue of the inner spirit." It embraces the two last mentioned qualities and enjoins their exercise **toward all men**, doubtless pointing towards those not Christians, whether Jews or pagans. V. O. holds that the injunction was needed by the Cretan churches "on account of the mingling of different races and individuals on the island." It sets forth the doctrine of universal benevolence, one of the chief glories of the Gospel. A reason for the foregoing exhortation follows (3 ff.). We ought to be forbearing and meek towards the degraded and perverse, "for we once equally needed mercy and forbearance ourselves." It is by the experience of these that we have been saved. HUTH.: "As we were in the state in which they are now, but were rescued by the kindness of God, it becomes us to show kindness and gentleness," etc.

3. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.

We also, we too, all Christians, whether of Jewish or Gentile origin (cf. 5; Eph. ii. 3), were by nature no better than others. **Were**,¹ "a sharp contrast to the better present described in 4." **Aforetime**, in our sin-stained past, before grace saved us. **Foolish**, without understand-

¹ *ημεν* stands emphatic. ποτέ *versus* ὅτε.

ing in divine things (Rom. i. 21; Gal. iii. 1; Eph. iv. 18). **Disobedient**, i. e. to the divine law (i. 16); **deceived**, erring, either “led astray” or “going astray,”¹ not only in respect to truth, but with regard to other sacred obligations; **serving . . . pleasures**. “He who follows his lusts is a slave to them” (Rom. vi. 12). Paul may refer to the various vices “of those with whom for the time being he is grouping himself.” **Living in . . . envy** (1 Tim. ii. 2; Col. iii. 8; Eph. iv. 31). An evil habit of mind is indicated, not “a momentary state but the steady direction of the life” bears this stamp. **Hateful**, “detested and detestable,” provoking abhorrence (Rom. i. 29; Gal. v. 15), a sort of antithesis to **hating one another**. The hatred they cherished towards others evoked hatred in turn.

In contrast with our own dark past behold the blessed state into which divine grace has brought us. Our transformation furnishes no ground for boasting or pride. It is due not to merit but to mercy.

4-7. But when the kindness of God our Saviour, and his love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life.

But points out the contrast. **When the kindness . . . love toward man**. The two terms are distinguished as “divine benevolence in general, and more specifically, the compassion for mankind.”² Both together=grace, “the grace that brings salvation.” God’s kindness, etc. (Rom. ii. 4, 11, 22), was suggested by “shewing all meekness towards all men” (2). It contrasts at the same time with “living in malice,” etc. (3), and refers

¹ πλαγωμένοι, Jas. v. 19; Heb. v. 2.

² φιλαρθρωπία, Acts xxviii. 1.

especially to God's redemptive work (ii. 11; Eph. ii. John iii. 16). **God our Saviour** (1 Tim. i. 1). **Not by** (in consequence of)¹ **works . . . righteousness**, begins the apodosis modifying the conception "he saved us." By way of emphatic contrast Paul presents first the negative form of the truth that saving grace is entirely free and undeserved. He points out what is not, as well as what is, the ground of our salvation, and by what means we become partakers of it. It is not said but emphatically denied that we have done such "works." We are not saved by works, etc., we in fact have none. The repudiation of human merit is absolute. **Which we did** (aor.) **ourselves**, a definite act in time like God's application of salvation ("saved"). Impressive contrast again: Not we by works effected salvation, but **his mercy** did, not by works but **according to his mercy**, in virtue of, in conformity with it (1 Pet. i. 3; Luke i. 78). Mercy—"kindness and love toward men." **He saved**, i. e. God, our Saviour (4), put us into a state of salvation (Eph. ii. 8). HUTH.: "The saving is here represented as simultaneous with the appearance of God's kindness, although 'through' refers the expression 'be saved' to its application to individuals, which differs in time from 'when the kindness,' etc., appeared." The goodness which appeared in Jesus Christ finds its realization and end "in the saving of individuals by the bath of regeneration." **Us**: believers. Salvation is assured and sealed to us from the moment of our union with Christ **through the washing of regeneration**. HUTH.: "From Eph. v. 26 it is clear that this can mean nothing else than baptism," and that not as a symbol, or pledge, but as the instrumental mediating cause of regeneration and renewal which is wrought by the Holy Ghost as the efficient agent

¹ *In*, the condition of life in which they were wrought.

(Eph. v. 26; Heb. x. 23; 1 Cor. vi. 11; Acts xxii. 16). HUTH.: "Paul calls it the bath of regeneration (John iii. 3 ff.; 1 Pet. iii. 23), because by means of it God actually brings about the new birth" (Rom. vi. 3 ff.; Gal. iii. 27; Col. ii. 11; 1 Pet. iii. 21). ELLIC.: "a means whereby we receive the same, and a pledge to assure us thereof." He adds: "Less than this cannot be said by any candid interpreter." It provides "the basis on which rests all further growth in the life of the Spirit." V. O.: "Baptism is the means of regeneration, if truly desired and received in faith—which may be assumed in respect to adults who receive baptism by their own free act." He calls it "the decisive act, the great turning-point in the history of their inner and outer life," and adds: "Whoever, with the desire of salvation, went down into the baptismal water, with the confession of an honest faith, came forth therefrom as one newborn, to live henceforth a new life." Paul does not mention the subjective requisite here or in 7, probably because he would enhance the saving mercy of God, the divine work unto human salvation. **And renewing**, may be taken as "the continuing influence of the Spirit," or as synonymous with regeneration, explanatory of it but not adding any new force to it. This construction of it is required by the context, "he saved us through," etc. **Of the Holy Ghost**,—genitive of the agent. **Which . . . richly through**, etc. Omit the comma. It is not said that He gave, but **poured out**, shed, an expression derived from O. T. (Joel iii. 1; Zech. xii. 10; Is. xliv. 3; John i. 33; Acts ii. 17, 33; x. 45). It is suggestive of the mode of baptism. **Richly**, abundantly. Of this gift, without which salvation is impossible, there has been to us an abundant outflow **through Jesus Christ**. The incomparable, priceless, heavenly effusion is bestowed by the Father through the Son (John xiv.

16; cf. xv. 26; vii. 37-39; 2 Cor. i. 21 f.). HUTH.: "Christians are saved by God pouring upon them, at baptism, the Holy Spirit, which renews them." Redemption is the work of the Trinity. ELLIC.: "The Father saves us by the medium of the outward laver which conveys the inward grace of the regenerating and renewing Spirit; that Spirit again is vouchsafed to us, yea poured out abundantly on us only through the merits of Jesus Christ"—the principal cause, the efficient cause, the meritorious cause. **That**, in order that, the design of God saving us, the high end for which He so richly poured out His Spirit on us. This final clause depends on the chief thought "saved" (5), though it also connects with "poured out" (6). The former is brought about through the latter. We were not only rescued from a lost and hopeless condition by God's kindness and love, **justified by his grace**, but the end toward which everything was directed was that we should become heirs of eternal life. "Justified," acquitted of guilt and punishment, and restored to the filial relation with God (Rom. i. 17; iii. 24; iv. 5). Justification is exclusively an act of grace. **Be made heirs . . . of eternal life** (i. 1 f.). Eternal life is an inheritance not yet distributed in its whole extent (Rom. vi. 22 f.; viii. 17, 23 f.). We are heirs of it according to hope, heirs prospective, not yet in possession of the ultimate blessedness to which we are destined. How such priceless privileges enforce the duties "toward all men" enjoined in 2!

8. Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works. These things are good and profitable unto men:

Faithful (1 Tim. i. 15), trustworthy, **is the saying**. As in 1 Tim. iv. 9, this refers to what precedes, the impor-

tant doctrines taught (4-7). **Concerning these things . . . affirm confidently**, asseverate (1 Tim. i. 7), lay especial emphasis on, be positive in teaching these great truths. Only a positive faith has any value. The practical object and intent of this positive instruction is at once expressed: **to the end that they maintain good works**. The doctrine of free grace is the most powerful incentive to genuine good works (ii. 7, 14). These follow faith, they are its outward expression, and they are possible only to those who have faith, who **have believed God**. The phrase expresses a vital relation to God Himself (Acts xvi. 34, 15; xviii. 8). The emphasis is on God, those who believe or trust God, instead of putting faith in man or perhaps in false deities. **Be careful**, anxious, solicitous about the outward life, make good works a study and a care. **Maintain**, lit. carry on, practise, "give prompt and sedulous attention to." **These things**, this positive and practical teaching, or these instructions as to good works, in sharp contrast with the foolish and unprofitable things described in 9 are **good¹ per se**, intrinsically, *versus* "vain," and **profitable** (1 Tim. ii. 3), *versus* "unprofitable."

9. But shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain.

Shun *versus* "affirm confidently." Hold aloof from such fables and fightings, go out of their way (2 Tim. ii. 16) **Foolish**, not a subject for reasonable study, inconsistent with the genius of Christianity. **Questionings and genealogies** (i. 10; 1 Tim. vi. 20). The latter term discloses the theme or content of these questions. **Strifes**, sheds light on the behavior of the heretical disturbers. They are given to quarrels, disputes **about the law**, and

¹ καλὰ *versus* μωράς

individual precepts (i. 14), a prevailing form of controversy (1 Tim. i. 7), the natural result of those unreasonable “questionings” (1 Tim. vi. 4; 2 Tim. ii. 23). **For they . . . and vain**, fruitless and bootless, no good is derived from them, either for faith or life. V. O.: “Paul has his mind directed particularly to the contentions of the Jewish party.”

10, 11. A man that is heretical after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned.

A man . . . heretical=“a man who causes divisions.” With later writers “heresy”=the espousal of fundamental error, but this is not its N. T. sense (1 Cor. xi. 19; Gal. v. 20; Rom. xvi. 17; cf. 2 Pét. ii. 1). Here is meant evidently one who occasions divisions in the church by such erroneous teachings as have just been described (9; i. 14). CALV. : “Whoever wantonly breaks up the unity of the church.” **After . . . admonition**, reprimand (1 Cor. x. 11; Eph. vi. 4), “including both blame and exhortation.” **Refuse** (1 Tim. iv. 7), avoid, have nothing to do with. After a second unavailing exhortation desist from further warnings. Have no contention with him. It is labor lost. According to some “admonition”=private excommunication, “refuse”=public excommunication. The latter may be implied, but certainly is not formally expressed (1 Tim. v. 11). The ground for this rejection is given: **Knowing**, “by the ill-success of thy admonitions,” **that such a one is perverted**, perverse, totally corrupted in thought and aim (Deut. xxxii. 20; LXX.), inwardly controlled by a complete aversion and antagonism to truth and right. **And sinneth, being self-condemned**. Omit the comma. One who rejects a twice-offered admonition sins with the full consciousness of guilt and condemnation (1 Tim. iv. 1). This defines more precisely his perverseness. He sins in spite of his

self-condemnation. ELLIC.: “He condemns himself *indirectly* and *implicitly* as acting against the law of his mind, and doing in his own particular case what in the general he condemns.” Such a one bears within himself his sentence. There is no help for him, no hope of his recovery.

12, 13. When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

Final directions and salutations. Titus is urged to hasten to Paul after the arrival in Crete of one of the persons mentioned. Whether this one was to supply the place of Titus while the latter was away, or conduct him to Paul, cannot be determined. **Artemas** is not mentioned again. **Tychicus** (2 Tim. iv. 12; Col. iv. 7; Eph. vi. 21). **Nicopolis**, probably the one in Epirus, a place of importance, “not unsuitable as a centre for missionary operations.” This offers no evidence that Paul wrote from Nicopolis. The next clause “there,” etc., shows that at the time of writing he was not at Nicopolis. No historical deduction can be drawn from Paul’s resolve to winter there. Of **Zenas** nothing is known, nor can it be decided whether “the lawyer” refers to his being learned in the SS. (Matt. xxii. 35), or to his being skilled in the Roman law. **Apollos** was an Alexandrian Jew, versed in the SS., a disciple of John, instructed in the Gospel by Aquila and Priscilla, an eloquent preacher, a friend of Paul (Acts xviii. 24–28; 1 Cor. xvi. 12). These two were at present in Crete and about to leave it. Titus is to act diligently, zealously, in sending them forward on their journey, supplying them with all their various needs (3 John 6) so **that nothing be wanting to them** (Rom. xv. 24; 1 Cor. xvi. 6, 11).

BENG. infers from this that Titus had means. This final injunction that particular assistance be given to two brethren, leads Paul to one more general exhortation that good works be cultivated.

14. And let our *people* also learn to maintain good works for necessary uses, that they be not unfruitful.

Let our people, “fellow-believers with Paul and Titus in Crete,” “those around thee,” or our brethren generally (8). The diligence of Titus in complying with the injunction to render this needed assistance, should be made an object lesson to his flock, moving them to the practice of **good works**: “here, decidedly works of Christian beneficence and mercy,” those directed **to necessary uses** (wants), all cases where the necessities of others come before their eyes. They should ever tender relief to those in need, **that they be not unfruitful**. A faith which does not produce good works is like trees without fruit. Acts of love are the fruits of faith, and such fruitfulness is needed not only for others’ benefit, but for one’s own spiritual enrichment.

15. All that are with me salute thee. Salute them that love us in faith. Grace be with you all.

All . . . with me, those in his company, probably his fellow-laborers. **Salute . . . love us in faith.** His salutation is restricted to those “with whom the common faith is the bond of the most intimate union.” The benediction, **grace be with you all**; includes the overseer and those under his oversight. We cannot conclude from it that the Epistle was intended for the Church as well as for Titus.

ANNOTATIONS
ON THE
EPISTLE TO PHILEMON
BY
EDWARD T. HORN, D.D.

INTRODUCTION.

THAT the Epistle to Philemon was written about the same time as that to the Colossians, is evident on comparison of verses 23, 24, with Col. 4 : 10-14. The same persons were with Paul on both occasions, and both letters were sent to Colossæ by the hands of Tychicus and Onesimus. Philemon was a dear friend of Paul, a convert of his, who probably had been led to Christ while the apostle resided in Ephesus, A. D. 54-57 (Acts 19 : 10). In his home Paul may have first met the slave Onesimus. This man afterwards ran away from his master, having stolen something from him. Onesimus came under Paul's influence at Rome. Home-sickness or destitution or a casual meeting with Epaphras may have brought him to Paul's "hired house." He became a Christian ; how real a Christian is shown by his prompt return to his master at Paul's bidding after he had approved himself a useful friend and servant to the prisoner of the Lord.

This epistle is a beautiful specimen and example of *Christian courtesy*. Both Paul and Philemon approve themselves gentlemen in it, and the high tone of Christian intercourse between these two shows of what sort the earliest followers of our Lord were ; while the case of Onesimus also goes far to prove how real a gentleman the Gospel can make out of a slave and a thief.

It is most suggestive as to the manner in which the

Church approached great social questions which in their deepest essence were contrary to the Gospel, and (in the words of Bengel) as showing how Christians ought to apply higher principles in ordinary life. (See on Col. 3 : 22—4 : 2.)

But we value it most of all as an instance of the principles which animated the apostle as a pastor of souls, and of the tact which he used. As such it remains an example to all who are called to answer for their fellow-men.

The epistle should be dear not to a pastor only, but to servants, to culprits, to fugitives, and to the penitent. What nobler description of apostolic Christianity could be given than Onesimus renders, at the command of Paul going back to servitude, exposing himself to merited punishment, confessing his sin—merely because it was right to do so? That must have been a model household in which Philemon had a brother in his slave and his slave for a brother. Their new confidence and love, while it did not destroy the natural relation between master and servant, rested on the fact that each had the other forever.

It is the only strictly private letter of the apostle Paul preserved to us in the New Testament. It cannot be too highly esteemed as a glimpse of the inner and the domestic life of the second generation of followers of Jesus.

1-3. Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker, and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house: Grace to you and peace from God our Father and the Lord Jesus Christ.

1. Paul, a prisoner of Jesus Christ. The epistle begins in the prison at Rome. Paul is writing to a friend. As in his letter to the Philippians, he does not begin by asserting his apostolic office. It is the man Paul to his friend. But not Paul merely, but Paul a prisoner—but, and this makes all the difference, a prisoner *of Jesus Christ*. The words express the fellowship in Christ and in Christian love which binds Paul and Philemon together, and give to the letter more weight than any official sanction could (Eph. 4 : 1). Is it not true that as a Christian brother a minister of Christ can effect more in personal intercourse with men, than by the assertion of official dignity and authority? KUEBEL says of this epistle, that “it gives us an immediate insight into the personal life of the apostle, into his way of thinking and doing, and all must own that here they meet an unusually tender and delicate but at the same time rich and noble mind, a depth of insight and also a skill in dealing with all sides of a difficult subject which we cannot but admire. For the characterization of the apostle this letter offers a very mine of suggestions.”—**And Timothy the brother.** Timothy had been associated with Paul, and most probably with Philemon, during the former’s extended residence in Ephesus. Though he has no more part in the letter, which

Paul seems to have written with his own hand, he naturally would desire to greet an old friend, and Philemon would expect it. He was acquainted with the case of Onesimus also, and interested in the issue. Note, however, how much more important a position Paul gives to Timothy in the letter than he does to the others whose names appear at the end. (See Col. 1 : 1.)—**To Philemon the beloved and our fellow-worker.** This was not mere compliment. Philemon probably had been one of Paul's converts at Ephesus, and afterwards a co-worker there, and probably elsewhere. He must have resided in that city while Paul was there, and Paul seems to have been at home in his house. Afterwards he removed to Colossæ, which probably really was his home, his residence at Ephesus having been only temporary. Later legend made Philemon bishop of Colossæ. Nothing stamps the old lists of bishops as untrustworthy with more certitude, than their thirsty adoption of all the names mentioned in the sacred story.

2. **And Apphia, the sister.** In all probability, Philemon's wife. In that early day, it could not have been unusual to find households which the Gospel divided; a husband or wife in the Lord, and the other unbelieving (1 Cor. 7 : 12, 13). How great the blessing of Philemon and Apphia, having one calling, one faith, one spirit, one motive, and a perfect community of interest. Tasting the reality of Christian marriage, and its blessedness, the usefulness of both was multiplied also.—**And Archippus our fellow-soldier.** (See Col. 4 : 17.) Some think him a Christian worker whose field was at Laodicea, though his home was with Philemon; an evangelist abiding there for a while; or the pastor at Colossæ, in the absence of Epaphras. Most probably the son of Philemon is meant, at this time a deacon in the Colossian

Church, still in his father's home. As a youth Paul had known him and been attracted by his youthful enthusiastic helpfulness, and may have made him his companion in some of his excursions and undertakings at that time. He called him his *fellow-soldier*. At any rate, Archippus had now undertaken to fight the good fight.—**And to the church in thy house.** A church at Colossæ, and perhaps the only band of Christians there, regularly assembled for worship in the house of Philemon. This was the representative house in the congregation. At this time Christians usually assembled in private houses, having fixed places of assembly, however. In some cities there were several such churches, as at Rome. Special places of worship are mentioned by Tertullian, but the Christians were not allowed to have public places of worship until the third century. Col. 4: 15. We see here evidence not only of Philemon's devotion and zeal, but also of his importance in the Church. How useful in that formative period were the responsible men who held the converts together, and gave them a local habitation, in the places which apostles and evangelists had visited, when these went further and further. CHRYSOSTOM understands by “the church in thy house” simply Philemon's household, all of whom, slaves and all, formed a church. This is not probable; for if so, either Onesimus had been separate from them, or his fault would also have been an apostasy; and he would have returned not simply a new-born brother, but rather a penitent under discipline.

3. Though it be a personal letter, he gives his apostolical benediction. It is his prayer and gift; but also tells the assurance in which both abide. (See Col. 1: 2.)

4-7. I thank my God always, making mention of thee in my prayers, hearing of thy love, and of the faith which thou hast toward the Lord

Jesus, and toward all the saints ; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

4. **My prayers.** Shows that Paul maintained the habit of private devotion. And in his prayers he made special mention of this friend, as it was his custom to pray for his converts singly (1 Thess. 1 : 2). And in praying for him, he always had reason for thanksgiving too. Add to the unwearied outward labors of the apostle this intense sympathy with the virtues, imperfections and cares of all whom he had begotten in the Lord ! (2 Cor. 11 : 29).

5. **Hearing.** Through Epaphras, and through Onesimus. " Yet the distance between Rome and Phrygia was not small " (CHRYSTOM). In such matters Paul was dependent on ordinary means of information.—**Of thy love :** brotherly love.—**The faith.** *Faith* here means fidelity. Epaphras and Onesimus must have praised Philemon's liberality and justice. He fulfilled every duty. To him the needy had recourse (Job 29 : 11-16; 31 : 13-40).

6. This sentence is not clear and the explanations given are not satisfactory. It may be read, as in the text, as telling what Paul wished for, or as a further statement of what he had heard of Philemon. *Effectual* is changed to *evident, manifest*, in the Vulgate, in accordance with a *various reading*. And it is a question whether we should read *in you* or *in us*. BENGEL refers to 2 Cor. 8 : 9. The *fellowship* of Philemon's faith or faithfulness means the fellowship *with others* to which it led him, so that he shared with them what he had. (ELLICOTT: "The participation of thy faith enjoyed by others.") It is the usual word for the

almsgiving, the communion, which was essential to the worship and life of the early Church. (See on Phil. 1 : 3-7.) I would read the verse : *Hearing how the fellowship of thy fidelity is become effectual unto Christ, in your thorough knowledge of every good thing that is in you (Christians) or in us (Christians)*; i. e. Philemon was learning by experience, in his continual exercise of charity, to know more and more of the compass of the life of Christ. He was attaining to that real and thorough knowledge Paul repeatedly commends at this time (Phil. 1 : 9; Col. 1 : 9).

7. **For** seems to confirm our interpretation of the preceding sentence. This is a delicate commendation of Philemon's kindness. Paul lets him know the grateful report spread abroad of him. It is right to let the charitable know the Church's appreciation of their devotion.—**Hearts.** In the original *Bowels*, that word including “all the nobler viscera” (Col. 3 : 12).—**Refreshed.** (See Matt. 11 : 28.) The word our Lord uses, when He promises to *give rest* to those that labor and are heavy-laden. Philemon was the means and instrument of Christ's kindness. Through the willing service of His followers our Lord refreshes those who come to Him. (See Col. 1 : 4.)

8-14. Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus : I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who was aforetime unprofitable to thee, but now is profitable to thee and to me : whom I have sent back to thee in his own person, that is, my very heart : whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel : but without thy mind I would do nothing ; that thy goodness should not be as of necessity, but of free will.

8. **Wherefore.** Because of your evident Christian spirit.—**That which is befitting.** A Christian is not

governed by a code of law, but feels himself bound by whatever befits his profession (Col. 3 : 18; Eph. 5 : 4).

9. **Beseech.** *Exhort.* (See 1 Thess. 4 : 1.)—**Paul the aged.** Paul might now be about sixty years old, and was much worn. WESTCOTT and HORT decidedly prefer a reading which (by the insertion of a single letter) makes this, *Paul an ambassador.* (See Eph. 6 : 20; 2 Cor. 5 : 20.)—**And now a prisoner also of Christ Jesus** (1 : 1).

10. **My child** (1 Cor. 4 : 15; Gal. 4 : 19).—**Onesimus.** Onesimus was Philemon's slave. He had run away from him, perhaps in dread of punishment, but more likely because he had stolen somewhat and wished to enjoy it (18). He had met Paul in Rome. As Paul was a prisoner there, Onesimus must have gone to him, to his house. He had known Paul in the house of Philemon. The bad recognize the good, and pay tribute to Christ by always resorting to His followers when destitute and desolate. The report Onesimus gave of his master shows that he had been kindly treated by him, and loved to speak of and praise him. He was homesick. As it is evident that it was not in his power (19) to repay what he had taken, it is likely he had lost or squandered it all; and it was either in dire want or dawning repentance, like the prodigal son's, that he had recourse to Paul, whose gospel he had heard in the home at Ephesus. And Paul not only relieved him, but begot him again to a new life in Christ, the reality and genuineness of which are proved by Onesimus' return to his master at Paul's bidding with this letter. It is not strange that Paul loved him like a son. Singularly enough, the slave's proper name (which extant inscriptions show not to have been unusual in that region) means *Helpful*. That Paul was not unmindful of this suggestion, we see in the next verse. (See on Phil. 3 : 2.)

11. **Unprofitable** and **profitable**, though an allusion to the meaning of the name of Onesimus, have quite another sound than it. On this play on the word, BENGEL remarks: "Paul seems to have been a man who, when among those who would not abuse it, could be playful and humorous, notwithstanding his great earnestness." Onesimus had done all he could at Rome to serve Paul. "What I call Timothy, that I call him also" (CHRYSTOSTOM). He makes no endeavor to excuse the fault of Onesimus, nor would he help Onesimus to do so. But the change that had been wrought in Onesimus was a strong reason why Paul's request for him should be granted.

Whom I have sent back to thee. Christian repentance demands restitution. While Paul preached the free forgiveness of sins, this shows how he administered private absolution. Not by way of penance, but for Christ's sake, he requires the forgiven one to do his utmost to undo his fault. Onesimus must go back to his master, and without stipulations. This, though Paul loves him as his own heart (13). Nay, because he so loves him. But then Paul does his utmost that this tender simplicity of repentance and obedience may not be chilled and blasted by a harsh reception. Thus a pastor mediates between those who have done and those who have suffered wrong. If Onesimus had refused to go, it would not have invalidated Paul's preaching of forgiveness: but it would have shown Onesimus' repentance to be unreal.

12. **That is, my very heart.** *Bowels*, as in ver. 7. This profession of love for Onesimus undoubtedly was sincere. In his new life, at least, the man must have been winning; and in his old, he doubtless had been a valued servant.

13. We may imagine of how much use this servant

might be to Paul. And he knew well how gladly Philemon would do anything for him, even lend him his servant. *The bonds of the Gospel* are upon the *prisoner of the Lord*.

14. The very assurance of Philemon's friendship bound Paul to act fairly. Mark his perfect courtesy. The courteous and truly loving man never presumes, never overrides another's right.—**That thy goodness should be . . . of free will.** It is important not to force good men to do more than they are willing to do, but so to address their conscience that they will willingly do all they ought to do, and continually more and more. It is not the amount of our gift, but the spirit of it, which is acceptable to God (2 Cor. 9:7; Luke 21:1-4).

15-16. For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.

15-16. How beautiful this is. Christianity combated and overthrows slavery by making of bondmen “brothers beloved in Christ.” The outward relations of masters and slaves may continue, but the real relation is altogether changed. The worst laws would have their teeth drawn, if masters and slaves both realized that they have each other *eternally*, and that eternally they are *brothers*. So Onesimus was accredited to the Colossian Church as “the faithful and beloved brother” (Col. 4:9). Not only the relations between masters and slaves are changed by the Gospel. All natural relations are. Husbands and wives, parents and children, brothers and sisters, learn that they are such not in the flesh only, but, being in Christ, they belong to each other eternally. Thus their mutual relations are purified and glorified. CHRYSOSTOM and JEROME point to this as an instance of God's Providence

overruling evil, and refer also to the story of Joseph. (See also AUGUSTINE, Enchiridion, 100-103: "It would not be done did He not permit it (and of course His permission is not unwilling, but willing); nor would a Good Being permit evil to be done, only that in His omnipotence He can turn evil into good. . . . God accomplishes some of His purposes, which of course are all good, through the evil desires of wicked men: for instance, it was through the wicked designs of the Jews, working out the good purpose of the Father, that Christ was slain. . . . But however strong may be the purposes of angels or of men, whether of good or bad, whether these purposes fall in with the will of God or run counter to it, the will of the Omnipotent is never defeated, and His will never can be evil.") The conception of God swaying the issues of the unconstrained choice of all men is much higher than that of one who fixes and maintains invariable law among dead things.—**Specially to me.** Whatever reception Philemon may accord him, so will Paul always regard Onesimus, as his brother beloved.—**But how much rather to thee.** Onesimus probably had been a trusted servant, and had wounded Philemon's affection as much as his confidence.

17-20. If then thou countest me a partner, receive him as myself. But if he hath wronged thee at all, or oweth *thee* aught, put that to mine account; I Paul write it with mine own hand, I will repay it: that I say not unto thee how that thou owest to me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

17. Paul engages himself for Onesimus, and makes the utmost demand on Philemon's friendship. Of both Paul required an extreme sacrifice. Onesimus had to go back to servitude, Philemon had to receive the offender as a brother.

18, 19. Paul here meets the objections that might rise

in Philemon's mind. Doubtless Onesimus had confessed to him, as BENGEL suggests.—**Thou owest to me thine own self.** Philemon never could repay what he owed to Paul. A faithful preacher of Christ gives more than all the world could pay for. What, too, can we withhold, when Christ asks it, and says, Put it to my account?

20. **I would have joy, or help.** Our Lord tells of joy in heaven over one sinner that repenteth. And what can give a faithful pastor greater joy, and help him more, than to see his children rising to Christ-like self-denial when he watches their inward struggles and their victory over evil dispositions and natural hindrances. Herein, and not in profession, is seen the power of the Gospel.—**Refresh my heart in Christ.** A reference to Philemon's kindness to the saints (ver. 7). The apostle holds before him *his* weary heart.

21. Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say.

21. ELLICOTT: “I am confident that thou wilt fully comply with my request.” Paul could have paid Philemon no higher compliment than by returning his slave to him with this request. And Onesimus could have given no surer proof of his conversion. A pastor cannot do more for his people than by summoning them to Christ-like acts. A Christian spirit needs proof and exercise.

22. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

22. **Prepare me also a lodging.** This would be an additional reason why Philemon should obey. But it was rather a promised reward of his obedience. Paul is confident that they are praying for him, that a door of the Gospel may be opened to him (Col. 4: 3).

23-24. Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so do Mark, Aristarchus, Demas, Luke, my fellow-workers.

23, 24. Jesus called Justus, mentioned Col. 4 : 11, is here omitted. Epaphras takes the place of Aristarchus as "fellow-prisoner." Probably at this very time he was dwelling with Paul. He was personally known to Philemon. The presence of Mark, who at one time had been unprofitable, and of Demas, who afterwards would forsake Paul for the love of this present world, suggests many thoughts. Did Paul remember (Acts 13 : 13) and have foreboding (2 Tim 4 : 10) as he sent the unprofitable servant back? This group might be typical of the various elements of many a Christian congregation. Here were wheat and tares growing in the same soil. St. Paul failed not only with such as Gallio and Felix, whom he saw but little of, and who moved in a different world and had great temptations, but even with one who had turned away from self and enjoyed the heavenly comfort, and lived with him most intimately; even as our Lord did not succeed with Judas. On the other hand, Barnabas seems to have been wiser than Paul in giving Mark a second opportunity. At the time of this letter both Mark and Demas were Christians; each had his own temptations; Mark had surmounted a great danger; a great danger was before the other.—This letter was written about the same time and sent with the letter to the Colossians.

25. The grace of our Lord Jesus Christ be with your spirit. Amen.

ANNOTATIONS
ON THE
EPISTLE TO THE HEBREWS
BY
EDMUND J. WOLF

INTRODUCTION.

THE AUTHOR. The authorship of no other portion of the New Testament is so much disputed. There was a diversity of opinion in the second century, and the observation of Origen still holds: "Who wrote this epistle God alone certainly knows." The early and long dominant theory that Paul was the author has as much against it as for it, and about the only data obtainable from the work itself is that the author was a personal disciple of Paul's, a Jew familiar with the ceremonial law and its Messianic import, a Hellenist using the LXX. and given to Greek modes of thought, and that he belonged to the second generation of Christians. Among the names conjectured are those of Luke, Barnabas, Clement of Rome and Apollos.

TO WHOM ADDRESSED. This is as uncertain as the origin of the document. It bears throughout unmistakable marks of being an epistle, and closes with the proposal of a visit and with salutations, but its destination is unknown. It is self-evident that the readers formed a body of Jewish converts suffering persecution and in danger of falling back into Judaism. The epistle is aimed at counteracting the beginnings of apostasy, warning them against the fatal step, and encouraging them at all hazards to hold fast the Christian profession. A local habitation is assumed, but against the claim that Jerusalem meets the conditions there are decisive objections. Antioch has also been proposed, and Alexandria and Rome.

THE ARGUMENT. The Gospel is mediated through

Jesus Christ, the most exalted agent in the universe. He was indeed temporarily humbled, but only in order that He might achieve our redemption, having been specifically appointed of God to a priestly office which completely overshadows the priesthood of Aaron and which was expressly foreshadowed by that of Melchizedek—a Mediator who, by a union of divine and human attributes, was perfectly adapted to the work of redemption, and who effected our forgiveness and renewal by going with His own life's blood before God, and offering once for all a sacrifice in our behalf, His one offering having eternal validity. Every encouragement is thus provided for the fullest assurance of faith as well as for the strictest obedience, and for personal examples of the power of faith and the reward of obedience they have but to look at the roll of their illustrious forefathers, whose invisible watching as well as the leadership of Christ ought to spur them on to a heroic triumph over the bitterest trials.

AUTHENTICITY. Despite the uncertainty as to the origin and destination of the Epistle, modern critics are agreed in allowing “its adequate treatment of an important subject, its final adjustment of the Jewish and Christian dispensations, its skilful composition and flexible style, to win for it a secure place in the N. T. canon.” It is incontrovertibly a production of the Apostolic age, written before the destruction of the Temple, by a friend of Timothy, and it was read in the churches from the earliest times.

Its own contents evidence its inspiration. “Nowhere are the main doctrines of the faith more purely or majestically set forth, nowhere is Holy Scripture urged with greater authority and cogency, nowhere, in short, are those marks which distinguish the first rank of primitive Church writings from the second and post-Apostolic more unequivocally and continuously present.”

CHAPTER I.

1-4. God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds ; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the majesty on high ; having become by so much better than the angels, as he hath inherited a more excellent name than they.

It is God who speaks. The measures and the methods of His word were formerly varied, but He has now spoken as never before, having made the crowning revelation in His Son, for whom the world was destined and by whom it was fashioned, and who as the embodiment of God's glory and the expression of His essence, the upholder and the purifier of the universe, seated Himself by the right hand of God, lifted above the angels as far as His singular name is exalted above theirs. The first sentence of the Epistle strikes its keynote announcing the ground theme of the whole treatise, to wit, that the revelation of God in His Son is as much more imperative and inviolable than the revelations in created organs, as His person is more exalted than theirs. Both its completeness and its certitude are guaranteed by a divine ambassador.

The opening is peculiar. The only N. T. letter with a similar introduction is 1 John. Almost every word of the exordium offers a text which receives amplification and application in the body of the Epistle.

Divers portions,¹ consisting of many parts, given piece-

¹ πολὺ μερῶς, ἐκ μέρους, 1 Cor. xiii. 9.

meal, additions being made as circumstances admitted. The fragmentary character of all former revelations having stamped them as imperfect, (x. 1. 2), it is implied that the final revelation in the Son is complete once for all.

Divers manners,¹ given in many ways, having a diversity of forms and modes. Not only were the contents of successive revelations fractional, but they varied also considerably in form. Truth was given in divers modes, i. e. in dreams, visions, from mouth to mouth (Num. xii. 6, 8), through angels, symbols, types, etc. MOLL.: “The term points partly to the distinction of law and prophecy, doctrine and exhortation, threatening and promise, in the prophetic discourses; partly to the diversity of personal individuality, the respective modes of teaching which distinguished a Moses, a David, an Isaiah.”

The former term has no chronological import, and the contrast is not between God speaking often in the prophets and only once in the Son, but between revelations variously distributed among the prophets, and the undivided fulness and absolute character of that given in the New Testament. The two phrases specify the peculiarities of the Old Covenant, and, without naming the contrasted characteristics of the New, they imply emphatically that the manifold and multiform fragments of truth have received their completion in Christ, that we now have revelation in its ultimate form, the Logos incarnate, in whom as in a spectrum all the varied rays and hues of truth meet and harmonize (Col. ii. 3). Fond of contrasts and parallels, either expressed or suggested, the author opposes **of old time**² to the phrase **at the end of these days**, referring to revelation in former times, concluding with Malachi. After the close of the canon there was no revelation until He came, who

¹ Ηλικιντρόπως.

² πάλαι = long ago.

with His messenger was foretold by the last O. T. prophet.

Whatever the diversity in times, instruments and forms of ancient revelations, they were divine communications. God spake then as now.¹ The prophets, like John, were each the voice of an Invisible One crying in the desert of error and sin. Those who heard them heard God. The essential connection between the two dispensations is maintained from the start. They have a common source and a common purpose. They form one temple of truth in which the former is the outer sanctuary, the latter the inner, or Holy of Holies.

Unto the fathers, the forefathers, all the former generations of Israel which preceded those now living² (Sir. 44; Acts iii. 22; Rom. ix. 5). Obviously the author was a Jew, he and his readers alike familiar with O. T. history.

In the prophets. The N. T. often speaks of "the prophets," referring to the Old Testament SS., or a portion of them (Luke xxiv. 44). But the parallel "in His Son" points to the prophets personally, all to whom and through whom God spoke under the Old Covenant, the organs of His word in contrast with Him who sharing His nature was Himself God's Word in person. Moses held the first rank among them (Deut. xxxiii. 10). Philo calls him the arch-prophet. Enoch (Jude 14), Noah, Abraham (Gen. xx. 7), and the patriarchs generally are numbered among the prophets (Ps. cv. 15).

LUTH., CALV. and others render "through"³ implying bare instrumentality. This is pronounced a Hebraism—an unconscious Hebraism according to EBR., who recognizes the pure Greek of the Epistle. But "in" retains its classic import, the sphere in which something takes

¹ λαλῶν, of the revealing articulation of God, Eph. ii. 2; Acts iii. 24; Jas. v. 10; ii. Pet. i. 21. ² ἡμίν. ³ ἐν=διά,

place. It expresses more than "through," the idea of which it really includes. God, while speaking through the prophets, was within them. He was in the prophets and spake to the fathers, He was in Christ and spake to us. Still, as the mode of the indwelling was not the same, that with the prophets being indirect and transient, that with the Son essential, hypostatic and abiding, and as the English idiom often requires a rendering somewhat different from the Greek, it is best to add the instrumental idea, especially as it enhances the contrast with the next clause. The dynamic indwelling of God was such as to make the prophets the tongue of God, who was the real speaker. The expression intimates "the certainty of revelation and the presence of God with His Word."

At the end of these days, or "in the closing period of these days." The phrase is generally regarded as a technical Hebrew expression, "inasmuch as it relates to a doctrinal conception specifically Jewish." The Rabbis divided all time into the age which then was,¹ and the age which was to begin with the resurrection, the days of Messiah's advent and work forming a period of transition from the former to the latter. An expiring period is implied. Neither Jews nor Christians then recognized the division of Messianic time into two periods, the First and Second Advent being in their mind essentially one in form and time. "They included the whole period from the birth of Christ on to His promised coming again 'in the last days'" (Acts ii. 17; 1 John ii. 18; James v. 3). The expression has not so much a chronological as a doctrinal and a moral import. Some render "the present age," indicating that the writer was contemporary with Jesus. Others: "the

¹ ἀπώλ οὐτος. ἀπώλ μέλλων.

present era," the Christian period. Some: the return of Christ, for the consummation of His kingdom was regarded as near at hand. A profound consciousness prevailed that with the appearance of Messiah the old order would give way to a new and final epoch (1 Pet. i. 20; Gal. iv. 4; cf. Acts ii. 17; Jude 18; 2 Pet. iii. 3; Heb. ix. 10, 26; cf. Dan. viii. 17-19; xii. 13). **Us versus** "the fathers" (1), all who either heard Christ Himself or to whom His Gospel was published by those who heard Him. **In his Son.** At last God has spoken in one who is Son, who is greater than all the prophets, who sustaining the relation of Son is qualified as no other to serve as the voice of God. The omission of the article brings out the unique and exclusive character of the Sonship more emphatically. The article would contrast Christ as an individual with the individual prophets; its absence signalizes a relation peculiar to Him. In Him we have, therefore, not a continuance merely of prophetic oracles, but a revelation specifically different from all previous ones, though of course maintaining organic connection with them, proceeding from the same mind.

"Son" is not to be understood here as expressing the relation of the Incarnate to the Father, nor in the sense in which believers are called children of God. Such were, indeed, the prophets, to whom "Son" is antithetic. Clearly the eternal Logos is meant, the only-begotten Son of God (John i. 14, 17, 18).

The remainder of the exordium is occupied with the incomparable portrait of the Son, unfolding the profound import of this title, and indicating that since God has at last spoken to us in His Son, He has revealed Himself not by "divers portions," etc., but perfectly and absolutely, the organ of revelation Himself possessing divine perfections. The title "Son" is defined and amplified

by means of seven distinct statements, each of which expresses some specific aspect of his unique nature and infinite exaltation, while taken together they set forth particular features of His divine glory in the three periods of His existence: the *pre-incarnate*, when He is represented as the heir, maker and upholder of all things, the effulgence and very image of God; the *incarnate*, when He made expiation for sin; and the *post-incarnate*, when He holds the place of highest dignity and dominion.

The act of the Father constituting Him heir of all things did not coincide with the Son's return to the Father, and involve the reward for accomplished redemption. The word "appointed" imports that He was by a specific act destined to be the world's heir, when His entrance upon the inheritance was yet future. The thought is not the same as that in ii. 9; John xvii. 5. It refers to the eternal relations of the Godhead, to an antetemporal act, directed not to the historic Mediator, but to the pre-existent Logos, concurring with the eternal generation, heirship being involved in sonship. The Son is heir from birth, and by virtue of birth, regardless of future contingencies (Rom. viii. 17; Gal. iv. 7). He being the only begotten of the Father became, of course, exclusively the heir of all things. Before the worlds were created He was absolutely preordained to be their Lord. Creation¹ was destined for Him. The principal idea of **heir** is not that of possession acquired through another's death, but permanent possession with full dominion. Again, the Son was placed in possession of the universe, because through Him **also he** (God) **made the worlds**. Creation gives the Son an indefeasible right to possession. The final mediator of God in word was likewise the primordial mediator in creation. Eternal fitness

¹ πάντων includes all things visible and invisible, 14; ii. 8; Rom. iv. 13.

makes Him the ultimate revealer of God and gives the highest sanction to His revelation. **Worlds** (*aiones*) cannot refer here to the Gnostic æons. That sense of the term was not yet extant. The classic meaning is strictly duration of time, but as in the case of its Hebrew equivalent, its sense passed over into the complex idea of "the age with all things belonging to it," the totality of existence in time and space (Eccl. iii. 11). It is clear from xi. 3 that not secular periods are meant here, the Mosaic and Christian epochs, but the universe of space and time (John i. 1 ff.; Col. i. 15-22). CREM.: "The world as it presents itself in the course of time."¹

While continuing the thought of 2, and further explaining the Son's twofold relation to the universe, 3 looks also forward and presents reasons for its closing statement, ascribing the Son's enthronement, (1) to His essential timeless relation to the Father and His omnipotent government of the world, which ideas are expressed by present participles,² since they refer to His pre-existent state, to unalterable and eternal facts (John iii. 13); (2) to His redeeming work as the Incarnate One, for which the aorist³ is employed, since the reference is to an historical event.

Effulgence.⁴ The original is from a verb signifying to shine forth, to emit brightness. Its form suggests a passive sense, fulgurance, reflection, the reflected image cast by an illuminated body. LUN.: "Nicht der Strahl selbst sondern das Resultat desselben." THAY.: "He perfectly reflects the majesty of God" (John xii. 45; xiv. 9). Others prefer the radiance or lustre which a shining object throws out from itself (Ausstrahlung), a sun pro-

¹ τοίς ἀνδρας = πάντων in the previous clause and = τὰ πάντα (3): He owns all things, he made all, he upholds all.

² ὡν, φέρων.

³ ποιησάμενος.

⁴ Ἀπάνγασμα.

duced from the original light, participating in its essence, yet viewed as independent. This was the understanding of all the Fathers, and it evidently underlies the Church's watchword, "Light of Light." The Son is the continual beaming forth of the Father, His perpetual life-act. The idea=John i. 1, and it is illustrated by the doctrine of the eternal generation. **Glory**, the primeval, essential majesty of God, the light inaccessible (1 Tim. vi. 16; 1 John i. 5), of which the Son is the effluence; the primordial light which is received, concentrated, and in turn beamed forth in the Son, whose distinct, eternal personality represents all that God is (Col. ii. 9). "We cannot see the sun without the brightness which issues from it, so we cannot see the Father without the Only-begotten Son." Both doctrines, that of the distinction of persons and that of the sameness of substance, are clearly implied. **The very image**,¹ lit. the impression made by a stamp or die as on a coin; any fixed sharply-marked lineaments, by which anything is made recognizable. MOLL.: "It denotes, partly, the features which in general are the means of recognition, and, partly, may indicate the stamp itself as bearing in itself the form to be impressed, and destined to make the impression"—virtually the foregoing, regarded from another point of view. The "glory" reproduces itself in a form composed of rays, a sun; the **substance** expresses itself in recognizable features. The Son is a distinct, adequate personal expression (*logos*) of the Father's "substance." The original² was used after the fourth century in the sense of "person," but not in our Epistle (iii. 14; xi. 1).

It may mean (1) basis, substructure, solidity; (2) standing under, confidence of spirit, steadfastness; (3) what lies at the basis, subject-matter; (4) real being over against

¹ *χαρακτῆρ*.

² *ἰποστάσις*. Philo. uses it = *ὑστερά*.

fancy or illusion. Hence substance, nature, existence. VULG.: "Figure of His substance." The essential being of God is meant, the absolute being without relations. In Christ the invisible God views His own divine substance, the brightness of his glory, the stamp of His nature (Col. i. 15; Phil. ii. 6; cf. John xiv. 9; xx. 28).

And upholding . . . another immutable divine property of the Redeemer's personality. DEL.: "'And' combines the assertion of the Son's eternally divine coequal majesty in His relation to God with the assertion of the same in His relation to the world." On the Son who was the instrument of the world's creation devolves also its maintenance and government (Col. i. 17). The idea of "upholding" has more than a passive sense, and it implies more than an external relation to the world. The Son acts upon and within the world¹ **through the word of his power**, by an over-mastering spiritual agency (Num. xi. 14; Deut. i. 9; 2 Pet. i. 21). Power is an inherent attribute of the Son, the **word** is the utterance He chooses to give of it, a word proceeding from power, expressive of, fraught with power. He speaks and it is done; He commands and it stands fast. He continually sustains creation and guides it to the realization of its goal. **His** refers of course to the Son, the subject of all these predicates.

Having made purification of sins. DEL.: "Having thus described the enduring background of the Redeemer's work, as formed by the ever-equal and unchangeable glory of the Son, He proceeds to that action which formed the prelude of His exaltation in time." The subject is no longer the eternal Logos exclusively, but, as determined by the predicate, "having made purification of sin," etc., which describes events occurring in time, the

¹ τὰ πάντα the whole compass of creation.

Incarnate One, who united to Himself inseparably and forever in one person the nature of man. In the Levitical rites, sin was viewed as pollution, debarring the sinner from God's presence, requiring to be washed away by vicarious sacrifices mediated through a priesthood. "Purification of sins" is a Greek idiom—the washing away of sins implying their removal, their effacement, their being purged away (Matt. viii. 3; cf. Lev. 14;¹ Exod. xxx. 10; Job vii. 21), referring especially to the purification from all sins on the great day of atonement (Lev. xvi. 19, 30), "thus bringing as definitely before the reader the high-priestly work of Christ, as the following clause exhibits His kingly office." Not the moral amelioration of society through the personal ministry of Christ by word and example is meant, but His putting away sin by the sacrifice of Himself (ix. 26), by a gracious act of atonement, a thought perfectly clear to a Jewish-Christian reader, in whose mind expiation and purification were synonymous (Exod. xxix. 36; 2 Macc. ii. 16). The capacity for a moral change follows the removal of the barrier between man and God. Redemption, like creation, is mentioned as a past act of the Son.² Purification was completed before the session at the right hand.³ The middle voice implies the immediate relation of the action and the acting subject. Priest and expiatory sacrifice are identified (vii. 27; x. 10). **Sat down.**⁴ Christ's exaltation is His own act, no less than the Father's. The preceding participles forbid the completion of redemption to be viewed as the indispensable ground of the Son's exaltation to the throne. His essential Godhead placed him there from eternity. But He

¹ τῶν ἀμαρτιῶν is Gen. obj.

² ποιησάμενος.

³ Vulg.: faciens.

⁴ καθίζεται in Hellenistic used generally intransitive, and in our Epistle always, viii. 1; x. 12; xii. 2.

now holds that supreme dignity under new conditions. He was enthroned as the God-man in virtue of His crowning work, the expiation of sin (Phil. ii. 8 ff.).

On the right hand of the majesty, taken from the Messianic passage (Ps. cx. 1), and common to our Epistle with Rom. viii. 34; Eph. i. 20; Col. iii. 1. In oriental monarchies the king's son was clothed with royal power and sat with the king on the throne to the right. The phrase occurs nowhere of the Son's pre-existent state, but always of his theanthropic exaltation after finished redemption. It is the climax following His self-abasement. Its import is not local, an error corrected by counter-statements (iv. 14; vii. 14; Eph. i. 21; iv. 10; Acts vii. 55)—the right hand of God is everywhere. It signifies the participation of the God-man in the divine dominion and glory, into which He entered as the result of His meritorious and momentous work. He who bore the cross wears the crown. It contemplates not repose, but mediatorial activity, carried forward in God's immediate presence, made effectual on God's throne where the Mediator asserts supreme and universal dominion (Acts ii. 23; Rom. viii. 34; Heb. viii. 1). "Majesty"—God Himself. **On high**¹ is connected with "sat down," to which it makes an important addition. 4 is still a part of the foregoing argument, completing the portrait of Christ by showing His measureless superiority to all other human or divine agents of revelation. He, who is true God, begotten of the Father from eternity, and born of the Virgin Mary, has as God-man become in personality and nature so much greater than the angels as the name peculiar to Him is pre-eminent above theirs.² **Having**

¹ ἐν ὑψηλοῖς, plural, cf. Ps. xciii. 4; Luke ii. 14; xix. 38, is explained by the several heavens, in the highest of which sits Christ enthroned.

² κρείτων, used thirteen times in the Epistle, and always denoting a pre-

become,¹ falls under the category of time, referring to a superinduced state of the Son in His character as organ of revelation and agent of redemption. All that was said previously He *is* in His essential nature from eternity, what is said of Him here He *has become* in time. The subject of these descriptions comes historically to a position and dignity raised above all others, a change which concerns not His nature, but His condition or mode of existence (Rom. i. 3; Gal. iv. 4; Phil. ii. 7). The reference is not to the eternal generation, nor to the incarnation, nor to Christ's investiture with the office of Mediator, but to "an actual exaltation of the Incarnate One as such into the place of Deity in the progress of a series of historic events." The context and the author's manifest purpose to demonstrate the superiority of the new dispensation over the old admit only this interpretation. That His earthly sojourn involved for the time a lower state of existence is self-evident and is specially taught in ii. 7-9. The uncreated Son moved by unfathomable love entered into flesh, exchanging the form of Deity for the form of a servant and foregoing in His humiliation the fulness of divine glory. His subsequent exaltation, therefore, concerns His entire undivided theanthropic person. His seating Himself at the right hand implies also more than a resumption of the infinite glory (John xvii. 5; cf. xiv. 28). The theanthropic Christ, having in the indissoluble union of the two natures accomplished redemption, attained the majesty peculiar to God.

Angels—the heavenly spirits. They are introduced, not only because as the highest order of created intelli-

emience determined by the context, applied to Christian *versus* Jewish features, eternal *versus* temporal, and analogous comparisons. *oi kρεπτορες*, a designation among the Greeks for superhuman beings.

¹ Γερόπενος, *versus* the present *ων*, in reference to his unchangeable being.

gence they form the highest subject of comparison with the incomparable Son, but also because of the Jewish belief that they took part in the mediation of the Mosaic Covenant (ii. 2; Acts vii. 53). They were organs of the O. T.; Christ is the organ of the N. T. The motive for instituting this contrast is disclosed (ii. 2), namely, to enforce practically the inviolable sanctions of the new covenant *versus* the old. These are related as the angels and the Son, divided by a chasm as wide as that between the highest seraphim and the Son of God. In the former, created messengers, ministering spirits, communicated the divine will, here the only-begotten of the Father, the embodiment of God, has interpreted Him to man (John i. 18). **A more excellent name**¹=a more pre-eminent, distinguished, singular name, i. e. Son (i. 5), the name characteristic of his relation to God. Those contrasted with Him are messengers, servants, designations which imply service and subjection, while Son involves co-equal honor, joint-dominion, heirship. Only the Son can be a real heir of God. Hence, **he hath inherited** this name. The Perf. implies an essential permanent property, something characterizing the pre-existent Logos, the predestined heir of all things, therefore of the highest title. Cf. 2, to which it clearly points back. He has been from the beginning, is now, and ever shall be Son. The author had in mind O. T. prophecies. His readers who were wavering in their Christian faith and disposed to return to the Old Covenant, are assured that already in the prophecies "the Messiah received a name such as was given to no angel, a name which indicates an altogether exclusive and essential relation to God." The author's appeal to the O. T. shows that his readers must

¹ Διάφορος, excellent, surpassing. The positive already indicates pre-eminence.

have understood the name Son of God to be applied to the Messiah in a unique sense. They would recognize the Son characterized (1-3) as identical with the Messiah promised in the O. T. and, therefore, with Jesus Christ.

But angels themselves are called sons in Job i. 6; ii. 1; xxxviii. 7; Dan. iii. 25. This apparent contradiction finds its solution in the fact that the author quotes the LXX. exclusively, the knowledge and use of which among his readers is presumed, and he doubtless omits all express references to the passages in Job and Daniel, since his Heb. readers were not likely to be misled by the LXX. The poverty of language requires the use of terms in different senses, and it may readily be shown that the term "son" is never applied to angels in the sense which it has obviously here. It is not their characteristic name; it is used only in particular instances. Light is cast on the problem by ii. 10. Christ bears the name Son peculiarly and exclusively, and yet God is bringing many sons to glory. It makes an essential difference to apply a name in the plural to a class, and the singular to an individual, ex. gr.: In America the title king is applied to no individual, it is claimed by all citizens as a class. The people are sovereign, yet kingship comes to its full manifestation in no individual. Such distinction is made in 5. God has addressed no individual angel as "my son."

5-14. For unto which of the angels said he at any time,

Thou art my Son,
This day have I begotten thee?

and again,

I will be to him a Father,
And he shall be to me a Son?

And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him. And of the angels he saith,

Who maketh his angels winds,
And his ministers a flame of fire:

but of the Son *he saith*,

Thy throne, O God is for ever and ever;
 And the sceptre of uprightness is the sceptre of thy kingdom.
 Thou hast loved righteousness, and hated iniquity;
 Therefore God, thy God, hath anointed thee
 With the oil of gladness above thy fellows.

And,

Thou, Lord, in the beginning hast laid the foundation of the earth,
 And the heavens are the works of thy hands :
 They shall perish; but thou continuest :
 And they all shall wax old as doth a garment;
 And as a mantle shalt thou roll them up,
 As a garment, and they shall be changed :
 But thou art the same,
 And thy years shall not fail.

But of which of the angels hath he said at any time,

Sit thou on my right hand,
 Till I make thine enemies the footstool of thy feet?

Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation ?

That God gave in the O. T. a name to the Messiah which implied that He should be of the same nature with the Father, is the import of the particular proofs adduced from the SS. 5-14, the author by the very contrast between the old dispensation and the new making the former the foundation and support of the latter. The old not only predicts the new but also foreshadows its superiority, portraying the peerless majesty of the Mediator's name (5), and commensurate with His incomparable name, the transcendence of His personality in His eternal mode of existence (6-14). The first proof combines Ps. ii. 7 with 2 Sam. vii. 14. **H**e = God (1), as also in 6. What angel nearest the throne did God, at any time, address thus? EBR. : "God has used such expressions to an angel not even a single time; but to the Son not merely once but again and again." It is His peculiar, distinctive, constant name.

The soteriological office and destiny of the Hebrew people and the Messianic import of the theocracy must

be kept in mind in the interpretation of the Psalms. These songs of Zion largely interblend the present and the future, political events and Messianic hopes, making the former a type of the latter. Passages relating to a historic situation in the times of David and Solomon were understood by David (2 Sam. vii. 19), and by Solomon (1 Kings viii. 26, 27), as well as by the author and his readers, to have also a deeper prophetic and Messianic sense, to be typical of the person and office of the Mediator. The Jews of that day were accustomed to refer this Psalm to the Messiah (v. 5; Acts xiii. 33). The writer could appeal to their consciousness that the perfect outcome of the theocratic relation made the Anointed stand in the relation of Son to the Father. EBR.: "In the very first commencement of the Messianic prophecy [in the narrower sense], there is ascribed to Messiah a relation of Sonship to God, such as is never applied, even approximately, to any one of the angels," a name which in that absolute sense no other one could bear. Spoken to David, these words were intended solely for Christ, who derives His real being from God: "I, and no other, Myself have begotten Thee." The **this day**, when He derived His being from God, has been interpreted as pointing to the miraculous conception, or to the eternal generation. But he was called Son only in his historico-soteriological Messianic office. DEL.: "The begetting must be a begetting into royal existence, which is the inward reality symbolized by the anointing." He refers it accordingly to the Lord's entrance into the royal estate of divine and supramundane glory, at the moment of the resurrection (Acts xiii. 33; Rom. i. 4; Col. i. 18; Rev. i. 8). **And again**, take another instance, from 2 Sam. vii. 14, which in fact is the germ and soul of all the

future Messianic prophecies. It likewise shows the unique reciprocal relation between Jehovah and the seed of David, God using language which He never once addressed to an angel; but to the Son again and again. Historically this promise pointed to Solomon, but it has its complete and Messianic fulfilment only in Him who was at once Son of David and Son of God, who indeed builds the House of God.

The Son having received a higher name than the angels, there follows (6) a third quotation demonstrating His superior rank to the angels. Many expositors explain **again** as simply introducing a fresh quotation and render: "And again, when he brings in," etc. This avoids the enigma of the "two bringings in" but is both grammatically and exegetically untenable. The only rendering warranted by grammar is "when He shall have again brought in," etc. DEL.: "When thus introducing a new citation πάλιν, 'again,' always stands elsewhere in the Epistle (as in the rest of N. T. and Philo) at the beginning of the sentence" (ii. 13; iv. 5; x. 30). The reference is clearly to the Second Coming. The antithesis between 5 and 6 indicated by $\delta\acute{\epsilon}$, "and," is that of the First and Second Advent, the first having closed with the "filial relation of the man Christ Jesus to the Heavenly Father which resulted from the resurrection," i. e. His entrance on the kingly state; while the second will be inaugurated by the visible reintroduction of the Risen One from His supramundane state into the world. This rendering is further justified by the fact (*a*) that chap. 2 views the Son as holding for a time in His historical manifestation a rank below the angels, "while their subjection to Him is always in N. T. connected with the state of exaltation" (Phil. ii. 9; Eph. i. 20-22; 1 Pet. iii. 21). **Firstborn**, although referring at Col. i. 15; Ps. lxxxix. 27 to the

cosmical position of the Son, is really His title as the Risen One (Col. i. 18; Rom. viii. 29; Rev. i. 5), implying a primacy both of time and rank, and pointing to the inheritance into which the Father will bring him at the Parousia when He will summon all the angels to worship the First-born of the new humanity, i. e. of the risen dead.

He saith. What will infallibly be spoken, “a logical future,” stands already fixed in Scripture. **And let all the angels**, with a slight variation (Ps. xcvi. 7, lit. in LXX., Deut. xxxii. 43), but omitted in our present Heb. text. If taken from the Ps. it is obviously a false translation. But the text used by the LXX. was a recension at least equally ancient with the Masoretic, and it doubtless contained our clause. Ps. xcvi. 7 may be a reference to Deut. xxxii. 43, but the Ps. itself contains no allusion to the bringing in of the first-born, whereas in Deut. the context is an exultant description of God’s victory over His enemies and the re-deliverance of His people, foreshadowing that transcendent triumph by which the Son of God will be ushered into the world as its Conqueror and Lord.

In the original it is Jehovah who is to be thus worshipped, and to the Christian readers of the Epistle it was well known that the Jehovah who should arise for the salvation of His people would dwell in the Messiah. That the latter would be the living presence of God was a common idea of O. T., and N. T. writers are fully conscious of the fact that Jehovah manifested in the flesh is Jesus Christ (Is. ix. 5). DEL.: “The ancient synagogue recognized Jehovah as one of the names of Messiah.”

A third argument from O. T. for the superior rank of the Son follows (7-12). 7-9 present the direct contrast¹

¹ πρὸς μὲν τοὺς ἀγγέλους, etc., πρὸς δὲ τὸν Ιησούν,

between the “angels” and the “Son.” The address to the former is viewed by some as indirect, to the latter as direct, but DEL. renders both clauses “in reference to.” **Winds,**¹ in accordance with the entire passage (Ps. civ. 1 ff.), and especially in harmony with **flame of fire.** The angels which are “spirits” (14), He maketh into “winds.” The Heb. seems to require the translation “who maketh winds His angels and flames of fire His ministers.” The Psalm lauds Jehovah as Creator and Lord of universal nature with a retrospective glance at the creation of light, the firmament, upper waters (Gen. i. 17), winds, fire. He makes the light His garment, the heavens His tent, the clouds His chariot, who walketh, etc. Naturally our citation follows: the winds His messengers, the lightning His ministers. However, by prefixing the article, the Greek gives to the clause another sense, and our author follows this Greek version which can only be rendered by “maketh His angels winds,” etc. Some hold this to be really the sense of the Heb., the order of the words differing from that in the previous verse. The sense is, “His messengers are to be recognized in winds and lightning.” Angels in their ministries² may be transformed into the elements. (Cf. Rom. viii. 38; 1 Pet. iii. 22.)

The angels serve, the Son reigns: **Thy throne, O God, is forever,** quoted from Ps. xlv. 7, 8, which describes a royal marriage, but has always received a Messianic explanation from the Rabbins, who indeed often gave a Messianic interpretation to passages addressed to God.³ The Son, i. e. the Messiah, is addressed as “God” by God Himself. His divine name and throne are correlated with the angelic worship demanded for Him. Unitarians admit this rendering, but they explain away the force of

¹ πνείματα=either spirits or winds.

² θειοργίας=ἀγγέλων.

³ ὁ Θεὸς is vocative, as in the Heb.

“God.” The sense and spirit of the Heb. language, however, do not allow the idea of God to be degraded to the idea of creature majesty. Such terms were applied to Solomon and other theocratic kings not only because of the divine authority vested in them, but because as divine representatives they were hailed for a time as the realization of Israel’s longings for the promised Messiah. As disappointment succeeded disappointment, these hopes were finally concentrated on the person of a future David, “great David’s greater Son,” and the ideas delineated by psalmists and prophets came to be viewed as transcending common history, as picturing a great Messianic King of the future. Sung in the temple liturgy and thus separated from their historic occasion and literal sense, such strains underwent a spiritual metamorphosis, they became Messianic hymns having not merely a typical but a directly prophetic character. Solomon was a real, a living prophecy of Christ, his typico-ideal prefiguration. What was only very imperfectly typified in him is perfectly fulfilled in Christ. There is found, too, throughout the O. T. an unmistakable presentiment of the Messiah bearing uniquely within Himself a union of the human and the divine. The incarnation is still veiled, “yet the two great lines of prophecy running through it—one leading on to a final manifestation of Jehovah, the other to the advent of a Son of David—do so meet and coalesce at certain focal points, as by the light thus generated to burst through the veil.” (Cf. Is. ix. 5; xi. 2; Jer. xxiii. 6.) DEL.: “It was part of the faith of the O. T. that the mighty God, the just God and the justifier, would hereafter manifest Himself in bodily form in the person of Messiah.” As this Ps. was viewed as a prophecy already in the days of Jehosaphat, our author had a clear warrant for his interpretation of it and for his application of

“God” to the Messiah. And surely one twice (9) thus addressed must have a transcendent rank and his revelation must possess the highest sanctions. The dominion of God over Israel, represented especially by Solomon’s righteous execution of judgment (1 Kings iii. 9), issues in the dominion of His Anointed. Judges are called Elohim, “God” (Exod. xxi. 6; xxii. 7, 8; Ps. lxxxiii. 1, 6), and the majesty of righteous judgment is an expression of the majesty of God, the power which makes for righteousness (Rom. xiv. 17). The citation embraces both the divine and the human side of the great King, the former in the term “God,” the latter in His being “anointed.” He ranks accordingly above His **fellows**, not the angels, with whom the Ps. institutes no comparison, and they are not anointed ones; nor those holding office about the King, who are always inferiors; but “thy fellows” in royal dignity, other rulers or judges, divinely-ordained authorities, “above whom the Divine King is thus immeasurably raised” (1 Kings iii. 13). Anointing **with the oil of gladness** at festivals (Ps. xxiii. 5; xcii. 10; Matt. vi. 17), symbolizes the overflow of God’s blessing. For His love of righteousness and His hatred of iniquity God has crowned Him with more joy, prosperity and glory than any other ruler. He has no equal. His title “God” shows Him to stand “in the relation of kindred Godhead to God Himself.” Thus His divine name, His imperishable kingdom, His perfect execution of the moral law, raise Christ to an infinite height above the angels.

An additional citation (Ps. cii. 26-28), exhibiting the super-angelic name of Jesus Christ, is produced 10-12. He is addressed as the unchangeable Creator of earth and heaven, while the very habitation of the angels, the celestial world, is subject to change and decay. The speaker is God. All Scripture is viewed as His Word.

These citations contain striking parallels to the opening announcement, and taken together form the complete antithesis to 7. It is taken freely from the LXX.¹ The import of the original is a prayer against an early death grounded on God's eternal existence. Himself unchangeable, God is able to determine the duration of human life. Looking backward the Psalmist finds earth and heaven witnesses of this eternity, and looking forward he sees the present order vanish away, while "Jehovah abides in the midst of all this change, which is His Work who remains forever the same" (DEL.).

How comes our author now to apply to the Son language addressed by the Psalmist to Jehovah? The 2d and 45th Pss. just quoted were universally recognized in the synagogue as descriptions of the Messiah, and presently Ps. 110 will also be quoted, which in Matt. xxii. 41 ff. and elsewhere is shown to have been held by the Jews as a pre-eminently Messianic psalm. It may therefore be assumed that tradition had also put its seal upon it as Messianic, and given full warrant for its interpretation as a word from God concerning the Son. The readers were in a measure opposed to the writer's position, and their deep-rooted partiality for the old economy would not be overcome by untenable arguments or by a glaring perversion of Scripture. The whole force of the argument proceeds from such an application of these passages as was current among the Jews, or at least plausible to them. HOLTZH.: "As Christ is involved in everything addressed to David and Solomon, so whatever in the Scriptures appertains to the Father appertains likewise to the Son." The writer finding the Psalmist's description to harmonize with his portraiture of the pre-existent Logos in 2, 3, uses it to enforce upon his wavering

¹ Στ' is transposed for emphasis.

ing readers the Messiah's immediate unity with God, sharing all the attributes and acts of the eternal Jehovah (Matt. xxvi. 63; xvi. 16). While in the O. T. the angels as well as Moses mediated revelation, according to current expectation salvation was an "immediate act of God alone, of which no creature, no celestial creature even, is capable."

In the beginning.¹ Far back the Son laid the beams of the earth, and the blue spangled curtain of the heavens was woven by His fingers (Ps. civ. 2). They i. e. the heavens. The following clause comprehends all, all shall grow old, wear out like clothing. **But thou continuest**, through all the vicissitudes of time and wreck of worlds Thou abidest—**Thou art the same** (12). He remains through endless years the same, but the heavens and all the universe which He has thrown like a mantle around Himself, He will fold away and exchange for a new garment, a new heaven and a new earth. His garment changes, His being never. The Scriptures speak of the world passing away (Is. xxxiv. 7; li. 6; Matt. v. 18; Luke xxi. 33), by which, however, is meant not its annihilation, but its transformation, (2 Pet. iii. 6, 12, 13), so that the new heaven and new earth will sustain a relation to the old, akin to that of the risen body to the present one, a virtual identity.² The stupendous catastrophe of the universe is viewed as God changing His apparel! He Himself remains unchangeable in His being, unaffected by the lapse of ages. His years roll on forever, Heb.: "have no completion," no end; Greek: **shall never fail**, never cease.

¹ κατ' ἀρχάς not = ἐν ἀρχῇ, but corresponding to ἀπ' ἀρχῆς, having the idea of stretching downwards in time.

² ῥιζεῖς instead of ἀλλάξεις expresses the idea of rolling up, folding away, Rev. vi. 14.

That the N. T. revelation in contrast with that of the O. T. is absolute, was confirmed by the transcendent and exclusive dignities ascribed to the Son, including the worship which angels themselves do offer Him (4-7), and by the limitations of their sphere contrasted with His immediate union with God in the creation and an eternal dominion (8-12). Now, finally, the absolute rule of the Son is contrasted with the servile functions which characterize the angels (13, 14). In this crowning passage from the O. T., the Messiah is recognized as seated with God on the throne, swaying the universal sceptre, which in fact is the goal pointed to in 6, the definite entrance upon His inheritance, all His foes being finally overcome. **Hath he said.**¹ implies what is fixed in writing, "as having been once spoken, but in effect continuing." **Under his feet.** A conqueror was wont to plant his foot on the neck of the conquered in token of complete subjection (Josh. x. 24; 1 Kings v. 17). **Till**² notes an expected crisis, not, however, the termination of the session. (Cf. John ix. 4; 1 Cor. xv. 28; Heb. x. 13.) The citation is from Ps. 110, held universally in the time of Christ as the chief Messianic psalm. The N. T. cites it more frequently than any other. Every allusion to the session at the right hand has immediate reference to this the original expression for the eventual coronation in heaven. The interpretation which Christ Himself made of it, that David speaks in it of the great King who is to be at once His Son and His Lord (Matt. xxii. 41), must have been then prevalent, and it accords with the sense which was fixed "in the consciousness of the post-Davidic time" (Zech. vi. 13). Other pss. cited are in the main typical, this one, though it may have had some historic

¹ ἐπηκὲς *versus* ἵπτε (5), once uttered, and ἡγέτη (6), speech continually proceeding.

² ἕως implies a turning-point.

occasion, is a direct objective Messianic prophecy. “It had for its original reference at its first composition the King Messiah.” It is unthinkable that an angel should be addressed as sharing the divine throne, seeing that, whatever their rank, **all** are occupied with ministerial functions. God has devolved on them a service¹ **for the sake of them that shall inherit salvation**, and in this they are “all” constantly employed, being continually sent forth, the whole angel world (Luke xv. 7, 10). A more acceptable service could, indeed, not be rendered to God, yet while they thus promote the redemption achieved by the Son (3), they do so as messengers fulfilling His behests, while He rules at the right hand of the Majesty, causing even the highest creatures to bow to His sovereign will.

¹ Λειτουργικὰ, λειτουργοὶ, “used especially for the service of the sanctuary.”

CHAPTER II.

1-4. Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away *from them*. For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his own will.

Before proceeding with the argument, the author warns against unfaithfulness to this revelation dispensed by the super-angelic mediator, and far transcending the Mosaic revelation dispensed through angels, showing the necessity of paying heed to the word spoken. Every transgression and neglect of the latter entailed unfailing penalties, an awful premonition of the dire results of forfeiting a salvation originally spoken by the Lord and confirmed not only by men who heard Him but by the power of God and the gifts of the Holy Ghost. **The more¹ earnest heed . . .** The comparison which marks the argument has a corresponding stress in the application. The moral obligation to obedience is as much greater as the agent is superior. The punishment for neglect corresponds to the magnitude of the gift forfeited (Prov. iii. 21), “Earnest heed,” to the words spoken. **Drift away,²**

¹ περισσοτέρως with προσέχειν, hold our minds to (Acts xvi. 14), is “a more forcible μᾶλλον.” The positive implies something exceeding the ordinary measure, and the comparative heightens this.

² παραγῆμεν from παραγέω, to flow by, to glide past, *to drift away from*, “lest we slip by and lose them” = lest the precious things heard slip away from us, *versus τυρπέω*.

from salvation. In losing the word we lose the salvation which the word conveys to faith. The admonition expressed the author's chief concern and the aim of the Epistle (iii. 1; iv. 14; vi. 18; x. 22 f.). **The things . . . heard** (cf. 3 and i. 1). **For if the word spoken . . .** establishes further the necessity for stricter attention to Christ's revelation, and shows the practical motive for the comparison of the two revelations and their respective mediators, by an *argumentum a minori ad majus* to forecast the result of neglecting the new, from the dreadful consequences which followed unfaithfulness to the old (cf. iii. 7—iv. 14). If the message delivered through inferiors was enforced by inexorable penalties, how infinitely more will this be the case with the Gospel delivered by the Lord Himself. If even the law was in every particular upheld inviolate and no trespass in act or disregard by the ear was allowed to go unpunished, how shall we escape if we neglect the higher and holier claims of the great salvation (x. 28; xii. 25)?

Spoken through angels versus spoken through the Lord. Exod. xix. does not mention the participation of angels in the giving of the law, but the tradition that God's Word as given in the law was mediated by angels prevailed among the Jews. The activity of angels in the awful phenomena of Sinai may be hinted at (i. 7; cf. Acts vii. 38, 53; Gal. iii. 19; Deut. xxxiii. 2; Ps. lxxviii. 17; Joseph. Ant. xv. 5, 3). In the delivery of the law God spake not immediately but **through angels**, in the Gospel He speaks **through the Lord**, through Himself. This is a revelation without a medium, therefore without a shadow or a refraction. **Proved stedfast**, valid, firm, inviolable. It was not a dead letter—like some human statutes—but in spite of defective mediation it was maintained by a condign recompense, against every positive and negative violation. A righteous sentence was executed against “every actual

transgression of the law, nay, every non-observance of or inattention to its demands."¹ Inexorable punishment having followed a violated law, what may we expect from a despised Gospel, whose claims are yet more enhanced by the exalted rank of Him who mediates it. The personality of the Redeemer is kept in the foreground. **How shall we escape?** To this question there is no answer. **We.**² The first and second generation of Christians *versus* the people of the O. T. **Escape** may be taken absolutely as in xii. 25 and 1 Thess. v. 3. VON S.: "Salvation is the escape from the recompense of transgression." **If we neglect,**³ in the event of having neglected. The guilt of neglected deliverance precedes the punishment. Escape from the wrath to come is impossible to one who has spurned **so great salvation.** The super-eminence of this salvation is now stated for the first time, a super-eminence due to the transcendent rank of the Mediator. The aim of that magnificent portraiture of Christ (chap. 1) becomes now apparent, namely, to prove the greatness of the deliverance⁴ He offers, the neglect of which shuts out all possibility of escape. It is "so great salvation," because it was proclaimed by the Lord Himself, as corroborated by those who heard Him, the Godhead making a joint-attestation by miracles and by the extraordinary gifts of the Holy Ghost. **Which . . .** sets forth the historical publication. It was preached directly **at the first**, by the Lord Himself (i. 1), and not by angels, intermediate agents (2).⁵ **Through the Lord**, the fit title comprehending the characterization of the Son (chap. 1; cf. Mal. iii. 1; Rom. x. 13 with 9). Salvation

¹ παράβασις, παρακοή, a descending climax.

² ἵμεῖς, cf. ἵμιν i. 1.

³ ἀμελίσκωτες *versus* προσέχειν, 1.

⁴ The law was but a λόγος, the gospel is a σωτηρία.

⁵ ἀρχὴν λαμβάνειν = the classical ἀρχεσθαι.

like creation came through the Son, the Lord, from heaven (1 Cor. xv. 47). It is therefore an immediate revelation (Gal. i. 12), while the O. T. was only mediately the word of God. What was revealed at first hand by the Lord **was confirmed**¹ **unto us**, faithfully transmitted, "established for us," by qualified witnesses who received it from His mouth (Luke i. 2), and who were supernaturally endowed for its propagation. The progress of the Gospel is magnificent like its source. The historical proof of Christianity is experimental, cumulative, irrefragable. The highest claims to the obedience of faith are presented by showing that the Gospel had more than human confirmation. The apostolic witness, in itself trustworthy, was accompanied² by the additional³ testimony of God in stupendous facts (Mark xvi. 20). The divine witness conjoined with the human has carried the Gospel forward and given it "a sure place in history" (John xiv. 12; xvi. 12 f.). God's superadded testimony was given in the domain of nature and in that of the spirit.⁴ **Signs**, tokens of invisible agencies, attestations of truthfulness; **wonders**, prodigies, portents, absolutely supernatural occurrences; **powers**, acts of transcendent might, "demonstrations of superhuman agency" (Acts ii. 22; 2 Thess. ii. 9). These "powers" as a species of charisms (1 Cor. xii. 10) lead on to the **gifts**, impartations of the Holy Spirit, i. e. the gifts of prophecy, miracles, tongues, etc. By such extraordinary manifestations (Acts ii.; Gal. iii. 5; 1 Cor. xii. 9 f.; Rom. xv. 19; 2 Cor. xii. 12) the apostolic confirmation establishes the great salvation. **According** . . .

¹ ἡγέρθη, cf. ἐβασικ, 2; 1 Cor. i. 6; Phil. i. 7; Mark xvi. 20.

² σίν.

³ εἰπεῖται.

⁴ σημεῖα, τέρατα, δωράτα, are the three aspects of miraculous phenomena. They may apply to one occurrence as viewed in respect to its design, its appearance or its essence.

will, connects only with “gifts,” distributions. The measure of the spirit imparted, the specific “gift,” varies according to the sovereign purpose of God. This clause proves the historic reality of miracles. The author writing a generation after the apostolic mission and to men who wavered in their Christianity, speaks of the Apostles’ miracles as well-known and undisputed facts.

5-13. For not unto angels did he subject the world to come, whereof we speak. But one hath somewhere testified, saying,

What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

Thou madest him a little lower than the angels;

Thou crownedst him with glory and honour,

And didst set him over the works of thy hands:

Thou didst put all things in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. But we behold him who hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every *man*. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying,

I will declare thy name unto my brethren,

In the midst of the congregation will I sing thy praise.

And again, I will put my trust in him. And again, Behold, I and the children which God hath given me.

For not unto the angels . . . not a new thought but a resumption in negative form of the matter treated (i. 4-14), referring immediately to 13 f. and answering the questions 5, 13. As a recapitulation it justifies the earnest exhortation (1-4). Note the interspersing of exhortations in an argument (iii. 6, 14; iv. 14; vi. 11; x. 23). **The world to come**, “the world of promise,” which in principle and spirit is already present (vi. 5), while its glorified form is yet future (ix. 11, 28; x. 1;

xiii. 14; cf. i. 14). This new era is not placed in charge of angels. They serve it but they do not rule it. **Whereof we speak**, looks back as well as forward, referring to the main subject of the Epistle (v. 11; ix. 5; xi. 10—xiii. 32). “We,” editorial (v. 11; vi. 9; xi. 13, 18). This denial serves to bring forward the affirmative statement (Ps. viii. 5-7) that to man was committed the dominion over all things, therefore, of the future world. Though created inferior to angels, “God’s immediate retinue,” he is the destined lord of creation. The author employs first the literal sense of the psalms referring to man, who in himself so insignificant is yet the crowned representative of God.

The contrast of man with angelic existence enables him to set forth Christ’s identification with the former, and the necessity for His assumption of humanity. He proceeds to apply **man** and **the son of man** to Christ by means of an intermediate thought beginning with **But now we see not yet**, contrasting the present apparent failure of the universal subjection to man with the sight of the crown on Jesus, who wears it in virtue of His sufferings, and who as the God-man realizes man’s kingship over all, fulfilling in His person the predestined goal of the race. **Thou didst put, etc.**=“appointed heir of all things” (i. 3). **Thou crownedst him**, etc.=“Sit thou on my right,” etc. (i. 13). Not an angel enjoys these God-like distinctions, but a man, the Son of man, the second Adam (Matt. xi. 25; xxi. 16; 1 Cor. xv. 27). **But one**, “nay but,” or “rather,” the indefinite form, “some one somewhere,” is rhetorical (iv. 4), making the testimony more impressive. **Man=Son of man**, which is more striking. So **mindful=visitedst him**. The three clauses (**didst set him over**, etc., is not genuine) are all contemporaneous, describing what devolved upon man in

his normal condition. A **little**¹ may have the same sense here as in 9, where it includes the temporal aspect: "a little while" Christ has personally enacted in Himself the entire sphere and destiny of the race. What is true of the latter, sin excepted, is true of Him, the perfect man, and what is true of Him incarnate is true of mankind in general. For a period lower in rank, then crowned above all angels. Human destiny is dominion, angelic destiny service (1 Cor. vi. 3). The two clauses **a little lower than the angels, with glory and honour**, are unmistakably contrasted in 9, why not in 7? **Thou didst put . . .** introduces the actual dominion of man over the world, whose absolute reign is realized in Jesus, the Son of man (9). If, then, nothing² remains unsubjected to Him (Matt. xxviii. 18), "the future world" must be included in the subjection, for that forms a part of the universe.³ Angels themselves are embraced under the rule of the Son of man (1 Pet. iii. 22). This statement has to be qualified by the fact that man's absolute dominion is not visible in present conditions, but it is justified by what we see in Jesus, in Him who is enthroned over all. The truth that man's complete empire is not yet cognizable brings the writer to the main thought aimed at, namely, its realization in Jesus, in Him the quotation (6-8) has its fulfilment. Its Messianic application is thus clinched. **We behold**, recognize in Him described by the Psalms as for a little while made **lower than the** angels, Jesus, the antitype, **crowned with glory and honour**. The predicates of the Psalms describe the two contrasted states of the Lord—"a striking example of a commentary by the Spirit on a passage which the Spirit had indited." **Jesus** is the object of **behold** (iii. 1). This name (iv. 14;

¹ *βραχὺ τι.*² *πάντα* is all-inclusive.³ *τὰ πάντα.*

xiii. 20, etc.), leaves no doubt who is characterized by "Him made for a little lower," etc., and also leads up to the import and necessity of His historic manifestation. **Because of the suffering of death.** Unquestionably Jesus was made lower than the angels in order to suffer death, and this clause may express the object of His humiliation, but it is clearly connected with **crowned**, exaltation after completed redemption,—a view confirmed by the final clause, by 10, and throughout the N. T. (Phil. ii. 9; cf. xii. 2). His humiliation was not confined to His death (14), but culminated in it. **That by the grace**¹ . . . The tasting of death did not occur after the crowning, but the result and purpose of the crowning was to make it available for each and every one. The latter depended in some way on the former. His enthronement over all, resulting from His voluntary death, His vicarious acquisition of universal dominion, made His vicarious death effectual for each and every one. His death and the crowning to which it led were so closely united as to make His suffering of death in its juridical bearing avail in behalf of **every man**. The atonement completed by the session at the right hand brings about the consummation of God's eternal purpose as expressed in the Psalms, man's universal dominion. The final cause which, through His exaltation, made the bitter humiliation of Jesus operative for every man, was **the grace of God**, the primal spring of salvation (Rom. v. 8; xi. 33; John iii. 16). Christ's death was determined by God's love, not by His wrath. **For every man.** Jesus died not in His own behalf, nor for mankind in the mass, but for the sake of every member of the human family. What an inspiration for the preaching of the Gospel! **Taste death**, figurative for the experience of death. Christ endured

¹ *ἵπως = ira.*

death in all its bitterness as the wages of sin and the wrath of God.

For it became him . . . How befitting to God it was to conduct the Son through suffering to glory! What was foolishness to the Greeks, a stumbling-block to the Jews, and doubtless to the readers of the Epistle, namely, that the author of salvation should be subjected to death in order to obtain the crown of glory, has its explanation in the character of God. It accords with eternal fitness, it was an act worthy of Him for whose sake,¹ and through whose power,² all exists. 10 gives the logic for 9.³ **Perfect . . .**, not the process of moral perfection, but Jesus was placed in a position where He can consummate the salvation of His people. **Through sufferings**, is emphatic, in 9 the ground of the exaltation, here the means of it. It is assumed that in man suffering is indispensable to glory, death being the penalty for sin. With eminent propriety, therefore, was it also incumbent upon the elder Brother, who indeed by suffering death became the author of salvation, the destroyer of death (14), and the way of glory to many. They are conducted to glory only after He, their leader, has reached the state of glory which He secured by suffering. (Cf. John xii. 32 with vi. 44.) "Him," God, the sovereign disposer of all things who destines man to glory, and who appoints to their "leader" the same path over which the many sons are led.⁴ **For both . . .** the ground for the statement of 10; and 12, 13 offer Scripture confirmation for this enforcement of the fitness. **He that sanctifieth and they that are** (being) **sanctified** have a common origin, the Son and the **many**

¹ διὶ δὲ.

² διὶ δὲ, Rom. xi. 36.

³ τείχισα = στεφανώω = ἵγε δέξαντες ἀγω = to make τείχειν, bring to the appointed τέλος, or destination.

⁴ ἀρχηγός, not only the beginner or *author* of salvation, iii. xii. 2; Acts iii. 25, but also its instrumental cause, v. 9.

sons, those being led to glory and He leading them to glory.¹ Since those being sanctified and the sanctifier **are all of one**, spring from the same source, i. e. God, why should they not have the same destiny? The subject of the context is God. **All** emphasizes the intimate union between Christ, the God-man, and Christians, the fellowship of origin. Many are the subjects of sanctification, and “all the saved are of one race with the Saviour.” Their correlation has its source in God, to whose infinite heart man was so dear that even His Son must be made an offering for man in order to sanctify him (Rom. viii. 32). There subsists an actual brotherhood between the Son and man, hence the descent of the Son in order to raise man to His own height was with eminent propriety ordained by God, the common Father of both. The Son, so far from being **ashamed**, as in view of His exaltation He well might be, to own the “many souls as” **brethren**, glories in the relation. 12 is from Ps. xxii. 23; 13 from Isaiah viii. 17, 18. The two citations are cleverly combined into one proof of the fact that because “all are of one” He is not ashamed to call them brethren. “I will summon them,” He is made to say in well-known prophecy, “as brethren² to join me in praising God; I will join with them on the same level, in exercising faith in God.” **I and the children.** I (emphatic) the Son and the children whom **God hath given me** (John xvii. 6, 12) will show our unity in our common faith. He identifies Himself with men in praising and in trusting God, the highest forms of human action and the most

¹ ἀγαγόντα is generally referred to ἀντῖ, but it may also be referred to ἀρχηγὸν.

² ἀγιάζειν, a new term, but not a new idea = σώζειν, σώτηρία, delivering from sin, cf. i. 3; with ix. 13, f.; x. 10, 29; xiii. 12. ἀγιάζειν = the inward act of which δοξάζειν is the outward.

³ οἱ ἀδεγφοί = ἐκκγησια.

perfect bond of communion. He is not ashamed of the consequence of sharing His origin with man.

14-18. Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

The term **children** offers a point of transition for resuming and elucidating the main thought,¹ showing the logical necessity for Christ's subjection to suffering. The Redeemer must place Himself on the same plane with those to be redeemed, must enter into organic connection with them. Since, then, the "children," the "sons" (10), are actual men, **sharers in flesh and blood**, it follows of necessity that he who was "of one" origin with them becomes partaker of the same human nature. **That through death**, gives the specific import and aim of the incarnation; God's purpose to effect the release of those whom the devil, through the power of death, held in bondage. The end makes all clear. The Son being made lower than angels, and subjected even to death, this incomprehensible tragedy is all explained by the divine purpose. Only by death can the power of death be broken, only by discharging the debt can the debtor be released, and the incarnation, by which the Son is made susceptible to the sufferings and death involved in human nature, is the essential, as it is the appropriate, means for effecting this release.² Flesh and blood=

¹ οὗτος refers to 10.

² κεκοινώνηκεν, Perf., their permanent condition; μετίσχει, Aor., it transpired once for all.

human nature, its two principal constituents. **In like manner** amounts to equality. (Cf. "in all things," 17.) The Son has assumed true and complete humanity (John i. 14; Rom. viii. 3; Phil. ii. 7). To make us partakers of His Sonship to God, He has taken part in our sonship to Adam. Sin debarred man from divine sonship, bringing him under Satan's empire, and leading him into death (Jas. i. 15; Rom. v. 12; vi. 21, 23). Satan sustains a causal relation to sin and death. The end of the incarnation, now, was to conquer this prince of death, and to release his subjects through death made possible by the assumption of human nature, to get possession of the keys of death (Rev. i. 18), and set those free who were held in captivity through fear of death. By entering into death Jesus has made death itself "the means of annihilating the ruler of death."¹ He has not destroyed death absolutely, but by the taking away of sin (i. 3) He has removed its power, extracted its sting (1 Cor. xv. 55 f.), and rendered the devil impotent² (1 Cor. xv. 24, 26; 2 Tim. i. 10). The fear of death, induced by an accusing conscience, is Satan's most powerful instrument for holding souls in helpless slavery. Remove the latter and the former vanishes. The chain of bondage is broken, and the freedom (Rom. viii. 15) of God's children is realized, the moment the consciousness of guilt is effaced. **Might deliver all them**, may be viewed as the second result of Christ's death, or as a consequence of Satan's overthrow. The thought progresses from the enslaver to the enslaved. The freedom of the latter follows the defeat of the former. With an unmistakable reference to the contrast between man and angels (5), and having still in mind the main

¹ διὰ τὸν θανάτον, τὸν τὸ κράτος ἔχοντα τὸν θανάτον.

² καταργήσῃ.

thought (14), the author shows that, considered from another point of view, it was necessary for Jesus to have been made in all things like His brethren, namely, that He might serve as their High Priest. This offers a new theme for further development (iv. 14 ff.). **For verily,** beyond peradventure. Those on whom Christ lays hold in order to save are not angels, purely spiritual natures exempt from death—otherwise He might have remained unincarnate—“the children” for whose rescue He has thrown Himself into the breach are **the seed of Abraham**, beings of flesh and blood. **Taketh hold**,¹ pres., the subjective application of redemption is continuous. “I need thee every hour.” “Seed of Abraham,”² not his spiritual children, but those of his flesh and blood. The letter is addressed to Jewish Christians, and like the Lord’s personal ministry (Matt. xv. 24), and the first mission of the Apostles (Matt. x. 6), is confined to what is of supreme concern to the chosen people, the heirs of the covenant (Rom. i. 16; Acts xiii. 46), in whom centres Christ’s redemptive work. For the rescue of the Abrahamic humanity it **behooved**³ Him to be a partner in the Abrahamic nature. **In all things**, shows that **made like** is not limited (iv. 15). The most perfect organ of God’s revelation to man is at the same time the perfective high-priestly representative of man **in things pertaining to God**. For this also “flesh and blood” qualified Him, enabling Him to extend to those in spiritual bondage, that sympathy and relief which form the necessary attributes of the high-priestly office. **Merciful**, extending, actual sympathy and compassion to his brethren ; **faithful**, one to be relied on. (Cf. **he is able**, 18.) Both terms

¹ ἐπιλαμβάνεται, viii. 9, = βοηθέσαι, 18, and = ἀπαλλάξῃ, 15.

² σπίρυματος Αβραάμ = τὸν Ἰαὸν, 17, cf. xiii. 12.

³ ὁφειλεν = ἐπρεπεν. This relates to God, that to the subject-matter.

are predicates of **high priest**. Compassion toward them and enjoying their confidence would be impossible, were He not in all things made like unto them (9-14). Only as man could He execute the essential and supreme duty of the High Priest, act in behalf of the people, make propitiation for their sins (Lev. xvi.). The full import of **through death**, its significance in relation to sin, is now brought out. Our redemption requires atonement for sin. This our High Priest accomplished by offering Himself as the atoning sacrifice. **To make propitiation.**¹ The object of the expiation is sin, and its effect is that "sin ceases to make God otherwise than gracious to man." This thought is the culmination of the argument (9, 11, 16), on which all farther considerations are based. Before proceeding to the cheering exhortation (chap. iii.), based upon it, 18 once more accents the full import of the argument explaining "merciful," "faithful," in fact all of 17. **For in that . . .**² in the fact that He Himself was the subject of fierce temptations in His sufferings (9, 10), by virtue of having personally experienced like temptations with His brethren (4-15 f.), He is able to succor them. The emphasis is on **being tempted**, the full force of temptation came in His suffering, as it did doubtless also to the readers. He is therefore qualified to offer help to the **tempted**. "Being not unacquainted with woe, I learn to help the unfortunate" (VIRG.). **To succour**, by removing sin the source of all suffering, by cancelling guilt the means of their enslavement, by conquering their adversary, by sending the Holy Ghost into their hearts.

¹ Ηάσκεσθαι κ. τ. λ., co-ordinate with τὰ πρὸς τὸν θεόν, occurs only 1 John ii. 2; cf. iv. 10. = καθαρισμὸν τῶν ἄμαρ. πειησατ, i. 3. The latter phrase imports the effect regarding man, the former the effect regarding God.

² ἐπ ὅ = ἐπ τοντῷ ὅτι.

CHAPTER III.

1-6. Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus; who was faithful to him that appointed him, as also was Moses in all his house. For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honour than the house. For every house is builded by some one; but he that built all things is God. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.

Wherefore . . . Another practical application, in which the matchless dignity of the Redeemer established by Scripture enforces the higher claims of the dispensation mediated through Him. **The Apostle and High Priest of our confession** is a recapitulation of chaps. i. and ii., “Apostle pointing to the portrait given i.-ii. 4, High Priest to that given ii. 5-18,” i. sets forth the divinity, ii. the humanity of the Lord. Having one of such rank, who is at once God’s representative with us and our representative with God, they are to **consider**, survey, contemplate this Mediator, see what He is and what they have in Him (xii. 2). **Brethren** suggested by ii. 11, 12—the endearing spiritual relationship between the author and his readers.¹ He addresses them by a yet loftier title, **partakers of**, etc., which is the correlate of **holy**: ye who are separated from the world, called to a heavenly life. Both terms are felicitous appeals to their state of grace. Separated unto God, partners of **a heavenly calling**,

¹ ἀγιοι, cf. δὲ ἀγιάζων, ii. 10.

what encouragements to fix your gaze on the great Redeemer to whom all is due. The Gospel is a call to sinners (Matt. xi. 28 f.)—believers are designated “the called” (Rom. i. 6; 1 Cor. i. 2).¹ As an “Apostle” Jesus came to call men (Mark ii. 17) to heavenly treasures, as a “High Priest” He procures them for us. In the Son sent forth from God we have the highest and the final revelation. By His atoning sacrifice we are put in possession of the unsearchable riches of grace revealed. The two predicates are to be comprehended in one view. “He is sent from heaven not only like angels with a commission, but in order to plant heaven upon the earth by His assumption of human nature. And this human nature He assumes in order that in that form He might represent the human race before God,” i.e. be our High Priest. **Confession**, objectively, what one professes or confesses (iv. 14; x. 23; 1 Tim. vi. 12 f.). A confession of faith is indispensable to the Church. **Jesus**, both the founder and the content of our confession. The precious name implies an emphatic contrast with the old covenant. **Who² was faithful . . .** appositional clause, “wherein lies another motive for the exhortation to regard Him.” In both capacities, the prophetic and the pontifical, this was an inherent attribute of Jesus. He, like Moses (Num. xii. 7), faithfully executed His commission. His divine appointment,³ faithfully discharged, furnishes an immovable ground for their confidence. In God’s faithful representative they may repose implicit faith. Their salvation is secure. If they trusted in Moses (John v. 45), how much more can they confide in Jesus

¹ καλητὸν ἀγειτοῦ.

² ὄντα. Not strictly pres. Both offices continue in Heaven.

³ τῷ ποιήσαντι. παιᾶν, as in Acts ii. 36; Mark iii. 14, appointed, commissioned.

Christ. Ordained and endowed for His unique and stupendous task by a sovereign act of grace (Num. xii. 6-8), Moses did not fail in his administration of God's House. How can Jesus? A comparison is instituted between Christ and the human organ of the old dispensation in order (*a*) to derive an effectual warning from the fate of their forefathers who were disobedient under Moses, and (*b*) to lead up anew to the central idea of the Messianic office, the High-Priesthood of Jesus (iv. 14 ff.), which is then fully developed (chaps v.-viii.). **In all his house**, part of the citation regarding Moses and also a part of the comparison, contrasting the vocation of Moses "in" the house with that of Jesus "over" it. The sphere of both was the house of God (Ps. lxxix. 9; Hos. viii. 1). Each is characterized by like faithfulness (*fide dignus* and *fidem servans*) in a like position, which has in either case respect to the whole house. Both the context and the citation require **his** to be referred to God, whose house is Israel. God's true people, the Church, under Moses and under Christ, is the subject (x. 21). **For** enforces the exhortation: consider Jesus, who is not only equal¹ to Moses in fidelity, but is incomparably superior² to him in glory. The position of the N. T. mediator is as far above the position of Moses as the architect is superior to the structure, or as far as the son in charge of a house surpasses the servant employed in it. (Cf. i. 4.) **Hath been counted . . .** (perf.) He has attained this honor, He possesses as a permanent property a glory exceeding that which the readers freely accorded to Moses. (Cf. ii. 9 f.) This proposition, used by the author in enforcing his exhortation, it is assumed no one will question—a powerful argument for the truth of the evangelical history. **The**

¹ ὡς.² πλέον.

house offers the figure of comparison which in 3 is limited to the relation of Jesus to Moses, that of founder to a house. The "house" includes the household, family, servants, etc., and **built**¹ the arrangement, furnishing, manning with servants, regulation, etc. Admiration for the house redounds to the glory of him who reared and furnished it. The author is greater than his product. The Son is the creator of **all things** (4). Moses is included in the creation. He is not "the house" itself, yet a part of it, a distinguished member, an eminent servant (5), of the household, the family of God, which had its beginnings in the O. T. and is completed in the N. T., and of which the Son is founder and head in each dispensation (Eph. i. 22 f.). **For every house . . .** No house or household is self-produced. It is traceable to some founder. This axiomatic proposition has its analogy in the vast universe whose builder is God (xi. 10). Some find in 4 a reconciliation between 2, which speaks of God's house, and 3, which makes the Son its builder. He is in a special sense the Founder and Lord of the Church. While God as the ultimate cause (i. 2) brought the universe into existence, the Son is the immediate founder and director of the Church alike in the old economy and the new. The contrast² between Moses and Christ is further developed in 5, 6. Identified with the same house of God, how vast the difference in their stations! The former holds a place as **servant**, rendering voluntary and honorable service, the other has the position of son, at the head of the house, having authority and pre-eminence, the heir and ruler of all its possessions as He was their originating and procuring cause (3). Moses' activity was **in** the house, within a prescribed sphere, Christ's is **over** the house (John iii. 35; xvi. 15). **Christ** here in preference

¹ κατασκευασάς.² μὲν, δὲ.

to "Jesus" (1), His proper title as Lord *versus* the "servant" Moses. **For a testimony . . .** As a servant he must hearken to his Lord, be attentive to whatever shall be spoken (1 Sam. iii. 9). Revelations committed to his ears he must faithfully attest, proclaim. But Christ holds the sceptre of truth, is Himself the light, the Logos, not a witness. Some understand this of the witness which Moses bore to Christ (John i. 45; v. 46; ix. 29; Luke xxiv. 47; Acts iii. 22). He was a minister to Christ the head of the house. He testified of Him. The law points to the Gospel. The whole work of Moses was prophetic, typical, subservient to the things **to be spoken**, "those revelations to whose necessity the very ministry of Moses renders in all respects its testimony," those now disclosed in full perfection in the Son. There is no detracting from Moses. He was a faithful servant. **His** (5 and 6) refers to God as in 2. God's house = Christ's Church. **Whose house are we**, that in which Moses served and over which Christ reigns. A felicitous stroke! After speaking of the glory of the servant and the yet greater glory of the Lord, he hints at their own share in this glory, for they constitute "the house" so honored, a holy nation, a glorious Church, the temple of the living God (1 Cor. iii. 9, 16; 2 Cor. vi. 16; Eph. ii. 22; 1 Tim. iii. 15; 1 Pet. ii. 5; iv. 17). All Christians constitute one family, one Holy Catholic Church, the Communion of Saints. After this sublime encouragement the readers are warned that high privileges impose serious obligations. Their place in the glorious house depends upon their holding firmly to the end the resolute confidence and joyful boasting of their hope. This furnishes a momentous occasion for the earnest practical exhortation from the O. T. (7-19), for which this clause forms the transition and preparation. **Our bold-**

ness, “the inward state of full and undisturbed confidence,” “faith itself in its most direct and most practical expression, manifesting itself as the inward power of the peace which dwells in the heart.” **The glorying**; “the joyful opening of the mouth,” joyful utterance follows joyful confidence. **Our hope** connects with both: resolute confidence, and triumphant joyfulness, of hope (vi. 11), the calm assurance which hope gives and the joyous boasting it excites. Their constancy was probably imperilled not by indifference but by intimidations from without. “Hope,” not subjective, but the treasures of the future, “the perfect consummation of the kingdom of God, and of participation therein.” In their holding on amidst all opposition and discouragement to the hope set before them, they have the guarantee of their position as the house of God. **Unto the end** (14; vi. 11; 1 Cor. i. 8), the end of the present order of things, of the æon consummated by the coming of the Lord when hope shall pass into fruition.

- 7-19. Wherefore, even as the Holy Ghost saith,
 To-day if ye shall hear his voice,
 Harden not your hearts, as in the provocation,
 Like as in the day of the temptation in the wilderness,
 Wherewith your fathers tempted *me* by proving *me*,
 And saw my works forty years.
 Wherefore I was displeased with this generation,
 And said, They do alway err in their heart:
 But they did not know my ways;
 As I swear in my wrath,
 They shall not enter into my rest.

Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end: while it is said,

To-day if ye shall hear his voice,
 Harden not your hearts, as in the provocation.

For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses? And with whom was he displeased forty years? was it not with them that sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief.

Wherefore . . . Since our fellowship with Christ is contingent (6). By way of further developing these admonitions to unswerving firmness and constancy there follow terrible warnings, derived from the O. T., and especially from the dire fate which followed the unbelief of their forefathers. The comparison between Moses and Christ is aptly improved by the parallel between Israel under Moses and God's people under Christ, and as the former were left to perish, let the latter heed the awful example lest unbelief will in their case also bring about apostasy. The admonition which follows this is **take heed** (12), the intervening quotation being introduced in order to enforce it with the express authority of **the Holy Ghost**. Note the author's belief in the inspiration of this psalm. **Even as . . .** The address of the Holy Ghost, who in Ps. xcvi. 7-11 pictures to the contemporaries of the psalmist the lurid judgment which overtook their ancestors, the Apostle now solemnly repeats to his readers, as a condign argument for his "Take heed, brethren." **To-day**, the period of salvation from the appearance of Christ to His Parousia (13). When God speaks (i. 1; ii. 3) the heart must promptly be opened to what He speaks. Israel heard His voice but they hardened their hearts. And Christians are in danger of like obduracy when temptations arise (Luke viii. 13). The warning is based on the whole train of thought (3-6). If obduracy toward the servant was so severely punished, what will be the result of obduracy toward the Son (x. 28, f.). The scenes of Israel tempt-

ing God specially referred to in the psalms are found Num. xx. 1-13, and Exod. xvii. 1-7, the first occurring in the fortieth, the second in the first, year after the exodus (Deut. xxxiii. 8), showing "how Israel's self-obduration continued through the whole probation of forty years." The proper names Merebah and Massah receive their etymological sense and are used as appellatives: **Provocation and temptation.** Israel closed their heart to the voice of divine love, when they tempted God (Matt. iv. 7). **By proving,**¹ a yet stronger term is added to bring out their aggravated conduct. The God who had made His gracious covenant with them, they subjected to a test, "proved" Him by raising doubts whether He could bring relief in their distress, by questioning what He would do, insolently and impiously putting God on trial. The readers who had this mirror held up to them, were in danger of doubting whether in their distressing circumstances God would come to their relief. **And saw,** better: And yet saw. This was the climax of their self-obduration. After witnessing the wondrous deeds of God's condescending grace for forty years,² they tempted God. The tempting of God kept pace for forty years with the amplest proofs of His wisdom, goodness and power before the eyes of Israel. **Wherefore I was displeased . . .** the effect of their contumacy. Since my grace was requited with contumely it turned to wrath, love spurned becomes loathing, and judgment falls upon the very generation whom God had so signally redeemed from Egypt. **Displeased,** "the feeling of violent displeasure." A people whose heart

¹ πειρασμός doubts God's willingness to save, δοκιμασία, his power.

² τεσσεράκοντα ἔτη, connected in 17, as also in the original, with πρωτώχθισα, here with what precedes.

persists (**always**) in going astray, who **know not**,¹ will not to know, God's ways, is at last by the oath of God's wrath excluded from the promised rest (Num. xiv. 21 ff.; xxxii. 10 ff.; Deut. i. 34 ff.). As they will not to know the ways of God, He swears that they shall not enter by them into His rest (17). God's way alone conducts into rest (John xiv. 6). **My rest** refers in the psalm to the peaceful possession of Canaan, but it had acquired a wider scope and become a type of eternal blessedness,—unbroken communion with God begun here, perfected in heaven. The Spirit's admonition is now applied to the readers, who are forewarned of the evil heart of unbelief. In kindly terms they are directed to forestall the obduracy which was fatal to their fathers, namely, “by mutual and, as it were, pastoral watchfulness over each other's souls.” **Lest haply**, implies that there is serious ground for apprehension. **In any one**,² that not a single one be lost (13; x. 24; xii. 15). **An evil heart**, which always errs (10). **Of unbelief**,³ the source of the evil heart, and its expression, **in falling away from God**. “Unbelief” denotes also the characteristic of such a heart. In Greek it comprehends both unbelief and unfaithfulness, two ideas which mutually involve each other. **The living God**, Jehovah, the God of revelation who manifests Himself in saving grace (ix. 14; xii. 22), who fulfils His promises, and who executes His threats against those who reject His salvation (x. 31). This warning is followed by positive encouragement : **Exhort one another**. Let mutual solicitude embody itself in exhortation and consolation. **Day by day**—the Christian assemblies met

¹ ἔγνωσαν implies a living sympathetic relation to the object known, cf. τῆς καρδίας.

² εἰς τὴν ἴδιῶν individualizes the admonition.

³ ἀπιστία, at once root and fruit of πονηρία.

daily—in ceaseless application of Christian doctrine to each other's minds and hearts¹ (Col. iii. 13; 1 Cor. vi. 7; Eph. iv. 32). Without the intermission of a single day so long as it is called To-day (7), the period of grace which will terminate² with the Parousia which was viewed as near (x. 25, 37). “To-day” is the day when God speaks. This mutual encouragement is to be given to prevent a single one of them from being self-hardened through the deception which sin with all its wiles will practise upon them. **For we are become**³ . . . if, enforces 12, 13, reminding them that the great salvation is given to us in Christ, and that if its conditions are not observed we will be sundered from Christ. (Cf. 6.) We must hold fast the beginning of our confidence firm to the end. Partakers of, partners in, sharers with Christ in blessedness and glory (6; Rom. viii. 17). Believers are participants in whatever belongs to Him. But they have become such, having no natural claim to this fellowship. It is a privilege of grace through faith. And it is ours if we cling firmly to our first confidence.⁴ This must be maintained unshaken to the end. Hence, amid all assaults, it needs perpetual fostering: **to-day, if ye shall.** Here lay the fatal error of their fathers, whose history is a solemn enforcement of the warning in 14. Unbelief kept them out of Canaan in spite of what Moses, the minister of the covenant, had done for them. The quotation is repeated as a basis for the succeeding question (16), to which **while it is said** serves as the antecedent clause. In saying “To-day if

¹ ἔαντοντος = ἀπλησθοντος.

² ἀχρις δον, cf. μέχρι τέλοντος, 14, and ἀχρι τέλοντος, vi. 11.

³ μέτοχοι, 1; i. 9; vi. 4; xii. 8.

⁴ ἵποστάσος = ἐπίσης, 6, certitude, firm confidence, xi. 1. It combines ἐπίσης and ἵπομενή. “Steady persistence under discouragements or difficulties.” ἀρχὴν correlates μέχρι τέλοντος, xii. 2.

ye," etc., who were they that in spite of hearing His voice did provoke, who were those guilty of the provocation? Were they not redeemed souls, even as we (iv. 2), who came forth from Egypt, who had at the beginning the firm and enthusiastic confidence? Did not the whole body, two excepted, become unbelieving, and for forty years provoke God's wrath and perish in the wilderness?¹ With graphic force the author uses interrogatives to impress the lessons of history profoundly on their minds. Even the answers are interrogatives, appealing to men who well knew that all this was beyond dispute. True to their first joyous expectation they would have entered into Canaan, but through their unbelief, their bones mingled with the sands of the desert (Num. xiv. 29, 33). Against whom, indeed, did God pronounce the oath, except on those whom He had rescued from bondage and who fell into disobedience? Those who despised the voice of promise after they started, had to experience the fearful reality of the divine minatory oath (Ps. xcvi. 11; Num. xiv. 21, 23). **Because of unbelief.** This was the sole cause.

¹ πάντες τοις ιξ ίμων. Let no one presume, all of them fell. γὰρ strengthens the interrogative and justifies also 14. ἀλλ', as if there must be an error, and introducing a counter-question; nay, but.

CHAPTER IV.

I-II. Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, because they were not united by faith with them that heard. For we which have believed do enter into that rest; even as he hath said,

As I sware in my wrath,

They shall not enter into my rest:

although the works were finished from the foundation of the world. For he hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all his works; and in this *place* again,

They shall not enter into my rest.

Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience, he again defineth a certain day, saying in David, after so long a time, To-day, as it hath been before said,

To-day if ye shall hear his voice,

Harden not your hearts.

For if Joshua had given them rest, he would not have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.

The historical circumstances described (iii. 15-19) point an awful moral. In spite of the promise of entrance into rest remaining open some one may be found to have forfeited this entrance. Some render, "lest any one think that he has arrived too late,"—grammatically allowable, but the spiritual state of the readers and the connection with the fate of their fathers are decisive for the minatory character of the exhortation. Not consolation is the theme, but warning, lest any member of the church

should, through guilty delay, induced by unbelief in the promise, which still stands open, prove himself to have lingered behind, like Lot's wife, and to have forfeited the promised rest. The awful fate of apostates is in the writer's mind. The admonition which bounds the passage at the beginning (I) negatively and at the end (II) positively, is a resumption of iii. 12 ff., adding Scripture proofs that the exclusion from Canaan was due to unbelief. **Lest . . . a promise . . .** God's promises will have their absolute fulfilment. As long as one is not fulfilled it holds good, it may yet be availed of. **Should seem** may be a softening term, the stern appeal couched in smooth diction, but it is probably a judicial term, convicted of (x. 29). Not a seeming "too-late" is meant, but the actual missing of the goal. Lingering behind in unbelief involves inevitable exclusion. **To have come short¹** . . . to have trifled away, let slip (iii. 19; cf. x. 35, 38 f.). At the Parousia this falling behind, the falling back, will be past, a completed fact, like the loss of Canaan to the unbelievers. **His rest** (iii. 11). God is the speaker in the preceding verses (iii. 5, 10; iii. 11, 18). Note the solidarity of Christians and the obligation of the Church to care for each individual. **For indeed we . . . enforces** "a promise being left," etc., **but the word of . . . enforces** "to have come short of it." Our situation is exactly the same as that of the fathers. We have had proclaimed to us the good tidings (promise) of a future rest (ii. 3) just as they had,² but they missed the realization because faith³ did not fasten on to the word of promise which they heard.⁴ The main thought is expressed

¹ ἀστερεκένται, perf., xii. 15 = ἀποστῆναι, iii. 12.

² εὐηγγελισμένοι = ἐπαγγείλια, 1.

³ ἀπιστεῖσαντες, 3, corresponds with πιστεῖ, 2.

⁴ ἀκοή, cf. τοὺς ἀκόντασιν.

by the contrast between **hearing** and **faith**, which are cor-relatives. Faith comes normally by hearing, but in the case of the fathers this did not take place. The word did not effect faith, and, consequently, the promise was not fulfilled. Faith through which the word forms a union with **them that hear** (1 Thess. ii. 13), and its content is realized in them, was wanting in their case. Hence they did not attain the **rest**. Now, since those who heard the word which promised "rest" failed, through unbelief, of its realization, that word is still unfulfilled and available for us (Gal. iii. 14), who likewise have received **the good tidings** (ii. 3). Let us be warned, then, lest their loss of it be repeated in our case through like unbelief. What the readers need to be impressed with, is that faith was the indispensable, sole and sufficient medium of salvation. Should they "prove to have come short of it," this will be due to their want of faith, just as this made the promise to their ancestors nugatory. There was in them no faith for the word to mingle with, no receptive soil for it to take root in. Ordinarily "hearing" produces "faith," the word plies the soil, effects germination and growth, but the fathers were unsusceptive. **For we . . . proves the whole of 2.** Entrance into the rest is a matter of faith, their failure to enter is solved by the entrance vouchsafed to us **which have believed** (Acts iv. 32; xi. 21; xix. 2; Rom. xiii. 11). A distinct class, believers, **do enter** into the rest of God. The promise is fulfilled to us, it was not fulfilled to them, the reason is given in both cases. We believed, they did not. The faith precedes the entrance, as attested by the psalm which underlies the whole discussion (iii. 11), and which ascribes the exclusion of those to whom "the rest" was originally promised, to the wrath of God induced by their not believing. God's wrath is no dream. It prompted an oath

which cannot be recalled: **They shall not enter.** By that oath He has given us a test whether His word will come to pass. His word of wrath is as inviolable as His word of promise. **Although the works were finished.** The period of rest dates from the foundation of the world (Matt. xxv. 34), from the close of Creation (Gen. ii. 2). Yet, in spite¹ of this God's oath excluded them. God's works = creation (iv. 10), on which followed God's "rest," a rest which was the pledge and type of "the rest" originally promised to the fathers and now to Christians. **For he . . . somewhere.** Scripture attests the completion of God's activity and His entering upon His rest. (Gen. ii. 2. LXX., with slight variations.) **Somewhere²** (ii. 6), does imply uncertainty. "The rest" referred to began with the Creation Sabbath, which symbolizes the true rest in God, a life-communion with our Father. **And in this,** in the psalm already cited, is brought out the fact that God's "rest" into which men are to enter, was objectively existent from the beginning. Creation was not a final end. The seventh day points to man's goal. "Correlative to the rest into which God then entered there remains still a rest into which His creatures enter before they are perfected." **Seeing therefore . . .** a new course of thought. The circumstances detailed (2-5) make it certain that "rest" is in reversion for some. The end to which God destined His people cannot remain unattained. There must be those who really do attain to it. The promises cannot fail of fulfilment. Since therefore some must **enter thereinto**, and those who had the title³ first did not by faith avail themselves of it (2), God⁴ anew fixes a certain day, a "To-day" of the invitation to His "rest," a day of salvation (I Cor. vi. 2). The same

¹ καὶ τοι. ² εἰρηκεν, sc. θεός, as in 5, where μων puts it beyond question.

³ πρότερον. ⁴ εἰσῆγεται θέντες, cf. ἐνηγγέλισμένοι, 2. ⁴ πάλιν.

thought is expressed first generally (6), then historically (7), in order to show that a fresh invitation to enter, to accept the proffered grace, to believe, was actually repeated to the contemporaries of David.¹ **Some**, not the whole human race. **Because of disobedience.**² Disobedience and disbelief are ever united (iii. 18, 19). **A certain day**, to-day. **In David saying**, in the person of David as God's mouthpiece (i. 1). **After so long a time**, since Joshua (cf. xxiv. 15), the promise remained unrevoked, the "to-day" did not expire. God repeats in David the same invitation (Matt. xxv. 21). **As it has been before said** (iii. 7, 15) interrupts the quotation in order to place a strong emphasis on the "to-day." The fact that David spoke so long **afterward of another day** demonstrates that even the occupation of Canaan was not the fulfilment of the promised rest. The promise failed of realization even with those who entered Canaan under Joshua. Had that event brought about the promised rest, David could not have spoken "afterward of another day" for this end. It is assumed, too, though not expressed, that even after David's time it was not attained, and therefore his "to-day" remains yet in force under the N. T. **Therefore . . .** the exegetical conclusion which follows from 7 and 8 looking back to 6: the enjoyment of the Sabbath rest is yet in reversion, the promise still stands open to God's people; it is to be expected by them under Jesus the Christ, having failed to be realized under the Jesus who was associated with Moses.³ The non-fulfilment of its promise is a guarantee that it is still outstand-

¹ ἐπεὶ δὲ ἀπολέτηται, cf. καταλέιπει (1), is left over, survives, remains good.

² διὸ ἀπέθηκαν corresponds to μὴ συνκεκρηπ. τῷ πιστεῖ, 2.

³ ἀντοῦς = the Israelites = οἱ πρότεροι ἵνα γέλισθήντες, 6.

ing, holds good. LUTH: Vorhanden. . A **Sabbath rest** (name and idea derived from 4) is still future, as regards Joshua and David. The Sabbath of the Creator is destined to become the Sabbath of all Creation. This, says DEL., “is the mainspring of all history.” The Rabbins viewed the weekly Sabbath as a type of eternal blessedness, “that day which shall be all Sabbath.” Redemption realizes the purpose of Creation even as it fulfils the promises of revelation. **The people of God**, the true Israel (Gal. vi. 16), primarily the covenant people to whom the letter is addressed, but including the whole company of believers (1 Pet. ii. 9). **For he that . . .** justifies the term “Sabbath rest.” That such a boon awaits God’s people is proved from its nature. It is identical with God’s rest. It puts an end to our burdens and toils as the seventh day brought to God rest from creative activity. Man’s daily labor is dignified by a comparison with God’s activity in the Creation, and His rest is participation in God’s eternal blessedness.¹ “To share in this Sabbath rest with God is the hope set before the Church from the very beginning.” The goal of man is the bosom of God. Sin wrenched him from it. Christ effects his restoration. **Let us therefore . . .** The tenor and motive of the exhortation having been made clear, it is now earnestly resumed and its intense earnestness is justified “by the all-penetrating and all-disclosing vital energy of the divine word.” “Therefore,” after all the considerations recited since iii. 7, let us **give diligence**² to assure our entrance **into that rest** which was promised to the fathers even as it has

¹ The aor. *κατέπαυσεν* is explained by its being brought over from the clause of comparison, 4. “Whosoever has entered into God’s rest, of him the *κατέπαυσην*, etc., holds good.

² *σπουδάσωμεν* *versus* *φοβηθῶμεν*, not hasten, but eagerly pursue, like a racer.

been to us, but which was not attained by them, and which is still in reversion for us who have faith: “the participation in God’s own Sabbath.” **That no man fall**, a warning against **disobedience**, which will make their destiny as well as their conduct an imitation of their prototypes. The Christian pilgrimage corresponds with Israel’s march through the desert. Let us endeavor to advance with eager and steady step, lest any stumble after the awful example¹ left us by their stubborn disobedience to the word of hearing (2; 2 Pet. ii. 6; 1 Cor. x. 6). “Disobedience” is placed at the end of 11 to lead on to what follows. It implies a word spoken of God, a “word of hearing” (2), which demands corresponding action, and when those in the desert disregarded “the good tidings” (6), their fate became not only a warning to us but a proof of the awful character of **the word of God**. God’s word is the fundamental thought of the Epistle thus far (i. 1; ii. 1-4; iii. 7—iv. 11). Its character now portrayed (12, 13) is a general statement, intended to strongly enforce the exhortation to cling to this word, especially as respects the particular admonition (11), the living inexorable energy of God’s word being a powerful dissuasive from disobedience. Israel’s attitude toward that word determined the issue of the promise, and as the same word now invites to earnest striving after salvation, the need of holding fast to it must be obvious.

12, 13. For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

¹ ἐπι, more than ἐπι, implying not only to fall into but to remain in that condition of unbelief. τις, i. 3; xii. 13.

The word. (Cf. 2.) Both its evangelical and judicial elements are combined, the promises and the threatenings, whatever God has spoken in the O. T. and in His Son (i. 1), with special reference to the Psalmist's "today," etc., and the exclusion from rest when disobedience evoked the oath of God's wrath. The preceding warnings are confirmed (iii. 7—iv. 11), which indeed illustrate and confirm these predicates of God's word, especially its punitive power, its effect on God's enemies. It is **living**, not a mere outward form, not a dead letter. It has properties possessed by no human word. It is instinct with the life of its divine source (iii. 12; x. 32), from which it is never divorced. Its promises can never fail, its threatenings never prove idle. It has, intrinsically, a living, quickening, life-communicating force (1 Pet. i. 23; Acts vii. 38).¹ It is **active**, operative (Philem. 6), dynamic. It exerts a mighty influence for salvation and for judgment, alive in its essence, powerful in its action. The two predicates may be viewed as a climax, or as one conception, vital energy, a life-kindling force, which is never without results (Rom. i. 16; 1 Cor. i. 18 ff.; 2 Cor. ii. 16). **Sharper**² than, lit. more cutting than any two-mouthed sword. The word falling from the mouth is a piercing sword (Prov. v. 4; Rev. 1. 16; xii. 12). So mightily incisive is the word that it **pierces even to . . . soul and spirit**, not dividing the soul from the spirit, or the joints from the marrow, nor is it the separation of soul and spirit from the joints and marrow. It pierces the spiritual, not the bodily nature. The metaphor is retained throughout. The "sword" penetrates until it dissects the joints and the marrow of the soul and spirit, the hidden depths of our being. It cuts through to the core of the innermost fibre, opening up and laying bare the secret forces and movements of

¹ ἐνεργῆς.² τομῶτερος ὑπέρ, etc., pleonasm, cf. Luke xvi. 8.

the soul, in order to act the part of judge.¹ **Discern . . .** the climax of the figure, the judicial power of the word, its authoritative sentence on **the thoughts² and intents of the heart**; penetrating like a search-light the deepest recesses of man, the innermost centre of the moral organism. The searching power of God's Word, the depths to which it penetrates, and its judicial scrutiny, form an awful warning. **And there is no creature . . . his sight.** The subject passes from the word to God Himself,³ whose ever-present activity in the word is indeed the secret of its living, incisive and judicial power. John xii. 48 ascribes indeed to the word itself judicial functions, but the boldest personification hardly warrants the application to it of such divine predicates as "before Him" and "before His eyes." Not before the eyes of the word, but before the eyes of God no created thing is invisible or undiscernible. The Creator is perfectly cognizant of everything pertaining to His work, all its external and internal characteristics. **But⁴ all things . . .**—a positive statement of the same truth—**naked**, stripped of every natural and artificial covering, made to appear as they really are, **and laid open**, lit. "the head thrown back and throat exposed," so as to give a full view. DEL.: "Whatever shamefaced creature bows its head, and would fain withdraw and cloak itself from the eyes of God, has indeed the throat, as it were, bent back before these eyes, and so remains, with no possibility of escape, exposed and naked to their view." The idea is that of the thorough interpenetration and critical scrutiny, by which the innermost recesses are laid bare and the

¹ κριτικός.

² ἐνθυμήσεις, impulsive activity. ἐννοια, reflective activity.

³ οὐ can only refer to God. ἀντὸν, therefore also.

⁴ δὲ, rather, nay, on the contrary.

justice of the condemnation made manifest. **With whom we . . .** With whom we stand in the relation of accountability, to whom we must render account¹ (xiii. 17; Matt. xii. 36; xviii. 23; Rom. xiv. 12). The “word” acts as a search-light, and it reminds us of our responsibility. We cannot escape our accountability to the searcher of hearts (x. 31 and xii. 29).

14-16. Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet without sin*. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

Having then . . . closely connected with 12, 13. The all-penetrating energy of the divine word and the omniscience of the heart-searching Judge furnish a fresh exhortation to courageous perseverance. The exhortation looks back, indeed, for its motive to the entire previous discussion, which brought to view both their peril and their privilege.² Blest with the promise of rest, and exposed to the fiery judgments which follow unbelief, and having an all-sufficient High Priest as our advocate with God (ii. 17; iii. 1; cf. x. 19), let us **hold fast our confession**, of which He is at once subject and mediator. This is our only security against the solemn account we must render. It is this **great high priest**, too, who enables us, in the face of all conflicts and obstacles, to grasp firmly the profession and to guard against the unbelieving heart which hardens itself against the word of grace (iii. 12 f.). The participial clause, naming the glorious and consolatory characteristics of the High Priest, goes be-

¹ Note the play upon *λέγος*.

² The participial clause recapitulates chaps. i., ii.; the principal clause recapitulates chaps. iii., iv., *κρατῶμεν* formulating anew the admonition ii. 1; iii. 6, 14; iv. 11.

yond mere recapitulation. The author does not merely apply doctrines previously announced, but makes further developments of them. "High Priest" (ii. 17; iii. 1). The most important functionary of the O. T. Church is not wanting to the N. T. Church. We have one who is as much greater than the Levitical High Priest as heaven is above the earth. He is **great**, mighty, "august." All the characteristics predicated of Him heretofore are comprehended in this term and the following **passed through the heavens**, which is explanatory of it, and which was developed in i. 3, 14; ii. 5-9. The final goal of His passage through all the heavens is the throne of divine majesty (i. 3, 13). He has passed through "the **created** heavens" (DEL.) that He might be "far above all heavens" (vii. 26; Eph. iv. 10), in the uncreated heaven of His eternal residence and self-manifestation. DEL. argues from this the omnipresence of Christ, and holds that the conclusion drawn from this passage and Eph. iv. 10 by Lutheran theology is "incontrovertible. What consolation to struggling believers, seeing they are everywhere encompassed by this transcendent High Priest. **Jesus**—precious name! emphatic apposition to great High Priest, the birth name of Him "who for our sins passed through suffering and death to royal and priestly glory." **The son of God.** This full divine designation, expressing His infinite superiority to the Levitical High Priest and His matchless elevation, is used here for the first time by the author, although the idea expressed by it was grandly developed i. 1, 14 (cf. vi. 6; vii. 3; x. 29). "Jesus" presents the human aspects of His theanthropic person, "Son of God" the divine, the two together offering a firm basis for the exhortation which follows.¹ **Confession** (iii. 1). Not only is

¹ *κρατῶμεν*, keep firm grasp on, vi. 18; Col. ii. 19; the opposite of *παραρρέειν*, ii. 1, *παραπιπτεῖν*, vi. 6.

faith demanded, the inward apprehension, but the outward open profession, without reserve or regard to consequences. From this they were liable to be deterred by persecution. **For . . .** (ii. 17 f.), corresponds to the participial clause of 14, as 16 corresponds to its chief clause. **We have not . . .** An electric touch, inspiring devotion. They had begun with their profession, but in their conflicts they had not strength to hold fast, while yet it is demanded of them that they must. Hence, their High Priest, they are assured, comes sympathizingly to their support, for He is not one who is not capable of sympathizing with the weaknesses of human nature. The double negative—a strong affirmative. A new and correlative consideration, the High Priest's heart of tenderness, expands the argument (14). Alike His exaltation to the throne and His compassion for the weak should spur them to constancy. He is as lowly as He is lofty. They are greatly hindered by their **infirmities**, but their High Priest is Himself no stranger to these, and is therefore competent to offer what is most needed by struggling souls, a fellow-feeling.¹ "Infirmities," the lack of strength characteristic of human nature, "our outward and inward infirmities," which, "in the days of feeble flesh," Jesus Himself experienced, having fully participated in all the consequences of sin. To sympathize with the weak and erring was a requisite of the Levitical High Priest (v. 1; vii. 28), and the readers are now reminded that our High Priest is possessed of the tenderest and profoundest sympathy (x. 34). Were He lacking in this, incapable of a fellow-feeling with our feeble hearts (Matt. xxvi. 41), His saving work, alike the objective and the subjective, would be impossible. The

¹ συμπαθήσαι, feeling another's woes as if they were one's own, cf. ἀλεήμων, εἰρος, 16; ii. 17.

head must feel what every member bears. This attribute is often emphasized (Matt. xi. 29; xii. 20). His capacity for sympathy was developed by His personal temptations: **in all points tempted like . . .** His own temptations are a pledge of sympathy to those who are struggling against temptations. He has keenly felt the same and knows, therefore, what they mean to our feeble frame. As with the readers, suffering was largely with Him the occasion for temptation.¹ “In all points,” the likeness of temptation extended to every relation, **without sin**, however; only in results did it differ from ours. Christ was tempted, not seduced. His will never acquiesced in the will of the tempter. Although He had a natural, in itself innocent, susceptibility for the object held before Him, He maintained His perfect obedience, “ability not to sin” in spite of the certain prospect that it would lead to suffering and death. He contrasted with the Levitical High Priest on this point (v. 3; vii. 26 f.; ix. 7). Jewish theology ascribed the attribute of sinlessness to the Messiah. His absolute resistance to temptation does not lessen but heightens His sympathy for us. Having Himself possessed adequate power to remain pure and free from sin, He can all the more effectually sympathize with those devoid of strength. Sin has not benumbed His sensibilities or clouded His understanding. The Sinless One has the truest compassion for the sinner. Only He who has experienced the full power of temptation and overcome it is at once both disposed to help us and also fully able to do so. **Let us therefore . . .** inspiring inference drawn from our High Priest having boundless power and boundless tenderness. What a magnet to struggling souls! To such a Saviour let us confidently

¹ ὁμοιότητα, cf. ὁμοιόθηναι, ii. 17.

betake ourselves for succor, **draw¹ near with boldness to the throne**, whence descends the grace obtained and conveyed to us by His High-Priestly work and office (vii. 25), let us implore that sympathy, **mercy**, and secure that supporting **grace** required by the exigencies of our situation. **Boldness**, joyous confidence. “The throne of grace” is not the mercy-seat covering the ark and signalizing the presence of God, nor the throne of God *per se*, but the throne of God on the right of which sits Christ, our sympathizing High Priest, who has accomplished our atonement (i. 3; viii. 1; xii. 2; 1 John i.)—a throne marked not so prominently by strict judicial awards, as by “mercy and grace.” The throne of grace is the seat where grace is enthroned, whence grace proceeds, and therefore the place to obtain it. “Mercy,” the emotion called forth by the contemplation of inward or outward wretchedness, which by sympathy is made our own; “grace,” the self-determined impulse and inclination to befriend such as have no claim to favor. Neither term refers to forgiveness here. The former looks to our weaknesses (15), the latter to the communication of help. In “throne of grace” both are included under the term “grace,” the general designation of God’s preventient sympathizing, condescending, saving love. **In time of need,²** while we are in need of succor and while it may yet be obtained.

¹ προσερχόμεθα, a favorite word with the author, vii. 25; x. 1, 22; xi. 6, etc., to draw near with a view to communion, Lev. xxii. 3.

² ἐνκαιρός describes the help sought as well-timed, opportune, meeting present distress. ἔν, the end and result of seeking and finding.

CHAPTER V.

1-3. For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity; and by reason thereof is bound, as for the people, so also for himself, to offer for sins.

For every high priest . . . gives the grounds for ascribing to Christ the power of sympathy, and logically governs the whole section (1-10). This fellow-feeling with human infirmity, this striking proof of His fitness to be our High Priest, is the normal requisite of every High Priest. Since the chief thought in the author's mind is still the weakness of the readers, he offers them powerful encouragement to hold fast their confession by detailing the analogy between Christ and the Levitical High Priest. The first requisite for the latter was his organic connection with men and his participation in human weakness, in order that he might be considerate toward the weak and erring—just what they know to be a fact concerning Christ (iv. 15). With what boldness may they approach the throne of Him who in all things was made like unto His brethren (ii. 17), and in all points tempted like as we are. **Being taken from men**, predicates the ground of his appointment: taken **from** men ordained **for** men. Only a mediator in organic union with those for whom he mediates, is capable of representing men with God. Only such a one **can bear gently with the ignorant and erring**, one who shares the very infirmity in behalf of which He makes offerings for them. At the point where "infirmity"

(2) = “sin” (3) the analogy ceases, the likeness emphasized being compassion for men whose sins are not presumptuous. The grounds of this may be even contrasted. That in Christ is that He was tempted and did no sin, in the high priest because he himself had infirmity. At the same time, while possessing this requisite power of kindly sympathy, his greater adaptation and his infinite superiority are implied in his having no need of personal offerings (iv. 15). Mediation with God is conditioned by a heart throbbing for man. In all worship God and man must have consideration (Matt. v. 23 f.; xxii. 37 ff.). **Things pertaining to God** (ii. 17). **Gifts** and **sacrifices** (viii. 3; ix. 9) = offerings in general and bloody offerings, a distinction not always observed, the latter sometimes = unbloody, the former sometimes = bloody offerings—two designations of the same thing regarded from different points of view (Gen. iv. 3, 5; Lev. i. 2, 3, 10; ii. 1 ff.; Num. v. 15 ff.). The immediate reference is to the service on the day of atonement (Lev. xvi. 12 ff.). **Who can bear**, being able to bear gently, etc., connects immediately with the telic clause, **that he may offer**, etc. His power of sympathy must be characteristic of his presentation of the offering. He makes offering for sin, with patience toward the sinner.¹ **The ignorant and erring** (Rom. vii. 7, 8, 13), a mild designation for sinners. The author himself possessed the sympathy which he so emphatically ascribes to the High Priest. The terms may be chosen, with reference to the particular class of sins to which expiation was ordinarily confined, sins of weakness, sins committed without a clear consciousness of

¹ *μετριοπαθής* corresponds with *στρικαθής* iv. 15, a related but not an identical thought, = to preserve the proper mean in emotions, to be forbearing and kind towards those whose sins are due to ignorance and error.

their culpability, or into which a man is betrayed by appetite or passion (ix. 7), but which, nevertheless, were viewed as sins requiring the shedding of blood (Lev. iv. 13; Num. xv. 22-31; cf. iii. 10; 1 Sam. xxvi. 21, LXX.). Those who sinned wilfully, of set purpose, with impious mockery of the law, were cut off without mercy (x. 28; Num. xv. 22-31; cf., however, Lev. v. 1; xix. 20-22). **For that he himself is compassed with**, surrounded, as by the skin, so that he cannot be conceived as separate from it, the reason for his being able to bear gently with the weak, his own consciousness of besetting infirmity in himself requiring expiation. **And by reason thereof**, because of his own infirmity identifying him with the people, at once qualifying and obligating him to offer up propitiatory sacrifices.

4-10. And no man taketh the honour unto himself, but when he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,

This day have I begotten thee :

as he saith also in another *place*,

Thou art a priest for ever

After the order of Melchizedek,

Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek.

And no man . . . continues the comparison between Christ and the Levitical high priest showing another priestly requisite fulfilled in Christ. The high priest must have authority from Him to whom he presents the offering. He must be acceptable to God as well as adapted to man. As Aaron did not of his own motion assume the high dignity, so Christ also assumed it in obedience

to the call of God, who addressed Him as **My Son.**¹ Thus there are found in Him antitypically alike the true full humanity and the divine call. Yet the antitype so far transcends the prototype as to become the antitype not only of Aaron but also of Melchizedek—another point of strong encouragement to the readers. V. HOFF. gives the natural order of thought: “From the nature of the High-Priesthood of Jesus, resembling as it does on the one hand the Priesthood of Aaron, and on the other that of Melchizedek, the author demonstrates (1-10) that we shall not ask in vain for manifestations of the goodness and grace of God.” **The honour,**² the specific dignity of being made High Priest, = **Christ also glorified not himself.** As no other High Priest does this, neither did Christ (John viii. 54). It is a glorious office, and Christ, though Himself the Son of God (iii. 6), was clothed with the exalted dignity by a special act of God. He offers atoning sacrifice in accordance with God’s will as expressed in the psalms. **Christ**, the Anointed, is not His title as Priest but rather as King. Hence, he who received royal dignity from God, in like manner obtained the priestly honor from God. He is a priest on His throne. Scripture proofs of Christ fulfilling both requirements now follow, 5-6 of the divine appointment, 7-9 of the human personality and the obedience to God’s allotment. He who solemnly declares Christ to be His Son (Ps. ii. 7) is the same who formally calls Him to be Priest (Ps. cx. 4). The first citation recalls His genesis from the Father (i. 5), and the second, as a consequence of the former, His explicit designation as High Priest. The one of whom He was begotten, according to the Scriptures, caused also the fulfilment in Him of that other prophecy which calls the Anointed an eternal priest

¹ οὐαὶ βάνει, cf. καθίσταται.

² δόξα = τιμή, 4, cf. ii. 6.

after the order of Melchizedek. The two acts are related but not identical. The first was the preparation and prophecy of the second. In His sonship lay His destination to the priesthood, which properly fulfils the consequences involved in that. Thus as in His nature (ii. 5-18), so in the origin of His priesthood Christ corresponds to the O. T. portraiture. The form of the call directed to Christ corresponds fully to what was prophesied in O. T. The true type of the priesthood already repeatedly alluded to, is found not in Aaron but in Melchizedek, who held a priesthood inseparably connected with the royal dignity, being at once king and priest, and who points ideally to the promised future when a priest¹ upon the throne should realize the goal alike of David's line and of Aaron's. **After the order**, according to the likeness of, mode or kind (vii. 15), *versus* the Aaronic line (vii. 11). Mel's priesthood is the counterpart of Christ's, "who eternally and antitypically is possessor of both dignities." **Who in the days . . .** proofs from the facts of history that the requirements of the high-priesthood were fulfilled in Christ. So far was He from self-exaltation that all through His earthly life He showed through sufferings and sorrows absolute obedience to God. To Him **who was able to save him from death**, and to whom He did not cry in vain, He offered up prayers and supplications, accompanied by cries and tears, thus winning His pontifical office by a course of steadfast, submissive obedience under the most trying ordeal. The Son of God learned in the school of human weakness the obedience involved in the divine appointment to His pontifical glory. The very things in His career which seemed to conflict with the dignity claimed for Him, contributed

¹ *ἱερέις* = *ἀρχιερέῖς*, 10; vi. 20. The royal dignity could be conjoined only with that of the highest priest.

essentially to that dignity. His prayer and voluntary suffering, the opposite of self-seeking, were the ground of His appointment (ii. 10). This behavior enthroned Him at God's right hand, as it proved Him possessed of both priestly requisites. The one involved sentence is divided into two co-ordinate expressions: while He offered up prayers, etc., He **learned obedience**, etc., and having been made perfect he **became unto all**, etc., the former being the proof of the negative, "no man taketh," etc. (5), the latter of the positive, "he that spake" glorified Him. **Days of his flesh**, belongs to the whole sentence, comprehending the whole period of humiliation *versus* the period of exaltation, "made perfect" (9; ii. 14; Phil. i. 22, 24; Gal. ii. 20). **Prayers and supplications**, the former, a general term expressing one's specific need,¹ the latter, descriptive of urgent pleading, of the posture and external form which symbolize it.² **With strong crying and tears**, doubtless the scene in Gethsemane, where with repeated entreaties and powerful emotions Jesus prayed that the cup of death confronting Him might pass from Him (Mark xiv. 35 f.). This was, however, but the culmination of His sufferings and prayers (John xvii.); the horror of impending death was never out of His mind (Luke xii. 50; John xii. 27), and the cry of Gethsemane was renewed and completed upon the cross (Matt. xxvii. 46; Mark xv. 34; Luke xxiii. 44). No tears are mentioned in the history of the passion, but Luke xxii. 42-46 describes the intensity of the struggle and the bloody sweat. (Cf. Matt. xxvi. 37; Mark xiv. 33; Luke xix. 41; John xi. 35.) A Jewish saying

¹ δεισις, Jas. v. 16.

² ικετηρια is properly an adjective requiring sc. ελαία, an olive branch, Job xl. 22 (LXX.); xli. 3.

speaks of three kinds of prayer: Prayer, crying and tears. The first is silent, the second spoken, the latter is most powerful of all (xii. 17). His prayer being addressed to Him who was **able to save him from death**, it is implied that its object was to be spared the bitter cup. This must be harmonized with the sacerdotal prayer (John xvii), and since both could not be granted, the full import of the prayer was the victory over death according to the Father's will. In this He was heard, though He suffered actual death (Mark xiv. 36). **Save from death** may mean to preserve one **from** threatened death (Ps. xxxiii. 19; Jas. v. 20), or to raise up **out** of death one who had temporarily fallen a victim to its power (Hos. xiii. 14; Jude 5). WESTC.: "In the first sense the prayer recorded (John xii. 27) was not granted, that it might be granted in the second." **Offered up.** The use of the ritual word in connection with Christ's prayers seems to point to their priestly character (1, 3). All His prayers, cries and tears were an integral part of His mediatorial office. **And having been heard.** His prayers were answered. He obtained the victory over the last enemy. By dying He overcame death. Death was made to Him the gate of Paradise and the cross the ladder to the divine throne (Phil. ii. 5-8). **For his godly fear,**² the reason for the acceptance of His prayers. The conscientious dread of displeasing God, the pious resignation with which, as the whole abyss of death yawned before Him, He surrendered His own will to that of His Father (Mark xiv. 36), that reverent awe, "that submission which is obedience on one side, fellowship on the other," was the ground of His being heard. It was

¹ ἀπό, Luke xix. 3; xxiv. 41; Acts xii. 14; xx. 29; xxii. 11.

² εὐλαβεία = caution, religious awe, reverence, godly fear, xi. 7; xii. 28.

also the condition under which He **learned obedience**.¹ His supreme, self-effacing devotion to God's decree was the disciplinary exercise of an obedient heart. He learned "the obedience" in that He suffered, giving Himself up to His Father, by whom the things which He suffered were laid upon Him. Although in His weakness (2) He for a moment faltered before the awful sacrifice, He abated nothing in His obedience, but like a docile child learned it by experience. **Though . . . a Son**, a contrast between His divine dignity and this feature of humiliation. "Son" (i. 2, 3) refers to what He was before and apart from time. The theanthropic Son of a heavenly Father owes obedience by His subordinate relation, a relation assumed by the eternal, consubstantial Son, who was co-equal with the Father (vii. 28). Though "God from God," raised above all conceptions of subordination, He nevertheless learned² obedience by voluntary self-submission to God's appointment (Phil. ii. 6-8). In and by His sufferings He learned to conform His will entirely to the Father's, which He came to fulfil (Matt. xvi. 21; Luke xviii. 31 ff.). The acquirement of this human virtue by steadfast submission marks the second requisite for the pontifical office. Having its two essential qualifications, the divine appointment and the power of sympathy, Christ reached by the way of sorrows the exalted pontifical station to which the divine appointment had called Him. **He was made perfect**,³ made perfectly what He was to become in His mediatorial relation, i. e.

¹ τὴν ἵπακοήν, the art. imports habit of obedience, its completeness.

² ἴμαθεν and τὴν ἵπακοήν are emphatic, cf. ἴμαθεν ἀφ' ὅτι ἐπάθεν. Both verbs are aorists, pointing to contemporaneous occurrences. His passion-tide ran through his whole earthly career.

³ τελειωθείε, brought to his appointed goal.

by the sufferings endured and the obedience rendered (ii. 9, 10; vii. 28). There was "in the days of His flesh" a process of development, but when He had to His last breath on the cross maintained His obedience, He passed from the state of humiliation to that of glory, and possessed in perfection all the requisites of His priestly office, and thus **he became . . .** All the conditions are satisfied. Only by His sufferings and the exaltation which was its proper consequence did He become **the author** (originator) **of salvation** (ii. 10) **unto all them that obey him**, all who now on their part in faith avail themselves of His priestly obedience¹ (iv. 3; Rom. v. 19). Christ procured it for us by obedience, we obtain it from Him through obedience. **All**, salvation ready for all who obediently accept it (vii. 25; Is. xlvi. 7). Nothing else is needed. **Eternal salvation.** The spiritual, eternal deliverance answers to the external and temporal deliverance under Moses (vi. 2; ix. 12, 15; xiii. 20; 1 John v. 20). **Named of God** closely connects with 9. His obedience was the medium by which Christ became for all believers the author of salvation, in that having been thus "made perfect" **he was named² of God a high priest**, appointed to the sacerdotal functions and the title of High Priest according to the model of Melchizedek. **High Priest** shows Christ's priesthood to be the anti-type of Aaron's as well as of Melchizedek's. The combination of 1 and 4 in Ps. cx. involves in fact the high priesthood. Only the High Priest was admitted to the immediate presence of God.

¹ ὑπακονοστῶ corresponds to *ὑπακοή*, i. 1; ii. 3; iv. 2; cf. ii. 1; iii. 1. The opposite conduct is *ἀμελεῖν*, ii. 3; *ἰστηρίν*, iv. 1; *ἀπειθεῖν*, iii. 18; iv. 11. Man fell through disobedience, he is saved through obedience.

² προσαγορευθεὶς = proclaimed, addressed, as demanded, 4, and confirmed by Scripture, 5, 6.

11-14. Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for fullgrown men, *even* those who by reason of use have their senses exercised to discern good and evil.

Ready to proceed with the portrayal of Christ's priesthood as foreshadowed by that of Melchizedek's, and thereby to demonstrate its superiority to that of the Levitical high-priesthood, the author is brought to a pause by the retrograde intelligence of his readers. They should long ago have been teachers of Christian truth, whereas they even yet require to be taught its simplest rudiments.

Of whom, better, of which, namely, the thought expressed in the last clause. **Many things.** (Cf. vii. 1—x. 18.) It is a great subject, **and** (indeed) **hard of . . .** Its exposition is beset with difficulty. DEL.: “Copious is the discourse which we should wish to make, and one hard to render intelligible to such as you.” The difficulty inheres not in the subject, but in the hearers' want of capacity.¹ This difficulty does not deter him from dealing with it. **Ye are become**, implies a decline. They have degenerated, instead of advancing by a healthy growth to a ripe intelligence capable of appropriating profounder doctrines, and long after having passed the infantile stage they are unprepared for the **solid food**, the more difficult subjects which claim their attention. Growth is the characteristic and norm of spiritual life. Their failure to improve is therefore reproved. It is clearly their fault that they are still babes, **having need of milk.** Their incapacity to receive new truth was due to their

¹ οὐ γένεται corresponds to τὰς ἀκοαῖς.

lethargy, their becoming **dull**,¹ sluggish, indolent, in their spiritual sense or **hearing**, which is the first stage in spiritual decay. **For when . . .** gives the ground of the reproach in 11. **By reason of the time . . .** By this time you ought to have such attainments as to be **teachers** of others, instead of which **you have need again that some one teach you** the elementary principles. A considerable period had elapsed since they first became Christians. Teaching others is an essential Christian duty. They withheld from the church their power to edify it, and in consequence had sunk into a state of nonage which made it necessary for some one to impart unto them afresh the rudiments of truth. They have lost that apprehension of primary doctrine which is necessary for farther development. Hence the need for him to be their instructor, **that some one teach you.**² Grammatical and logical considerations favor our text. At a time when they ought to be teachers they have come to need elementary instruction, as if they had learned nothing at all. Like children who must have milk, like catechumens, when they ought to be men "who require the solid food of higher truth," they need instruction again in elemental doctrines,³ primary Christian teaching in distinction from advanced forms of truth. They have come to waver because the foundations themselves have become uncertain to them and need to be laid over (vi. 1 ff.). **The oracles**, not as in Acts vii. 38; Rom. iii. 2, of the O. T., but the whole

¹ *ρωθρὸν*, cf. vi. 12, which warns against the defect in hearing extending to the life, 2 Pet. ii. 20.

² If *τινα* be accented *τίνα* it = "which be" the rudiments. So ancient versions and the FF.

³ *στοιχεῖα*, not as in Gal. iv. 3, 9; Col. ii. 8, 20; not of legal ordinances, nor of cosmic beginnings, but the simplest elements of which anything consists. *τῆς ἀρχῆς*, a descriptive intensive adjective, the elemental beginnings.

word of God, God's testimony to Christ and Christ's testimony to Himself, prophetically indicated in O. T. and completely set forth in N. T. (1 Pet. iv. 11).¹ **And are become such**, etc. (cf. 11); the same idea under another figure. **Milk.** They again require to be nursed on "the food of young converts." **Solid food**, harder truths, more difficult of digestion, require maturity of understanding. The first, vi. 1, 2; the second, what he had proposed to discuss, the analogy between Christ's priesthood and Melchizedek's. **For everyone . . . milk**, explains this figure of infantile nourishment and justifies its application to their spiritual understanding, by a general truth offering them a mirror (13, 14), in which to view and examine themselves. Their condition (12) shows them to be sucklings, imbibing only the simplest rudimentary instruction, so reduced in vitality as to be incapable of digesting the solid food of profounder subjects, unprepared for "the larger problems of Christian thought." Strong meat is the condition of spiritual as well as physical vigor. By their actually living in the most rudimentary stage, "partaking of milk," they are condemning themselves of unfitness for deeper instruction. Note that faith subsists on divine truth. The doctrines of the Gospel supply the lifeblood of the Church. The instruction which corresponds with the **solid food** is here called **word of righteousness**, a subject which requires that degree of spiritual receptivity which "can be gained only by means of an intense personal exercise of the spiritual intelligence." The doctrine of righteousness, which, as their centre, comprehends and conditions all the teachings of the Gospel, the doctrine of justification before God (xi. 7; xiii. 9; 2 Cor. iii. 9; xi. 15), which

¹ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ = τὸν τῆς ἀρχῆς τὸν χριστὸν λόγον, vi. 1.

deals at once with the one source of righteousness in Christ and the means by which we become partakers of it, embraces Christ's priestly work, and that subject as typified by Melchizedek is what the author was about to discuss. Justification itself belongs, indeed, to the first principles (vi. 1), but not the doctrine of justification in its comprehensive import.¹ **Without experience**, does not imply total ignorance, but inadequate knowledge, one not versed in the subject of righteousness. The writer knows nothing of a practical Christianity as distinguished from a doctrinal one. **But solid food . . .** the reverse of 13, exhibiting the characteristic of adults, **full-grown men**. The latter use solids, the former **milk**, which is also wholesome for the latter, but is not their chief or sole diet, as is the case with infants. These are novices in the life of faith, and strong meat, "the higher typology," they cannot digest. That belongs to the "full-grown,"² those of mature spiritual growth. As compared with young, uninstructed converts, children in understanding, the disciplined and experienced Christian is "perfect" (1 Cor. xiv. 20; ii. 6; Eph. iv. 13; Phil. iii. 15; Col. i. 28; iv. 12; Jas. i. 4), ripe in Christian knowledge, prepared for the stronger diet. This contrast between the "perfect" and "babes" in Christ occurs also in 1 Cor. iii. 1; xiii. 11; Rom. ii. 20; Gal. iv. 3. Its misconception gives a false support to the heresy of sinless perfection. The "perfect" are described as those that **have their senses exercised to discern good and evil** *versus* "dull of hearing" (11), they have disciplined powers quick to discriminate between what is wholesome and what pernicious. They know, in the variety of spiritual

¹ οὐδέν δικαιοσύνη = τὸν . . . τὸν χριστὸν οὐδέν, vi. 1.

² τέλειος, one who is physically, intellectually and socially mature, who has reached the development of his powers, his τέλος.

food offered them, what contributes strength and what promotes weakness. Not dependent on the opinions of others, they themselves readily discern between truth and error (John x. 4, 26; vii. 17). This they have attained **by reason of use**, by virtue of habit, or practice.¹ Spiritual maturity is gained by a careful discipline of the perceptive organs, “through the discipline of use which shapes a stable character.” The mature Christian has already gained the power which he can at once apply as the occasion arises.²

¹ *ἔξις*, *use*, the habit of discernment; not the process, but the result, the condition, skill, acquired by past exercise.

² *γεγνημένα*, cf. xii. 11; 1 Tim. v. 7; 2 Pet. ii. 14.

CHAPTER VI.

1-8. Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the age to come, and *then* fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

The author cannot acquiesce in the readers' state of degeneracy. The fact that for the moment they have retrograded is an overwhelming reason for them to be roused from their lethargy. Kindly identifying himself with them, he incites them to move onward toward thoroughness and maturity, if this be yet possible (3), after they have stood still or fallen back to the stage of childhood. The exercise of their organs on the subjects soon to be discussed will serve as a means of advancing their spiritual growth. Such advancement is enforced positively and negatively, by what must and what must not be done, and especially by the dreadful fate of a total relapse after one has experienced the fulness of illumination, recovery being impossible (4-6). **Wherefore . . .** the immediate deduction from the stern criticism (v. 11-14). It is time for them to get beyond the beginnings, **the first**¹

¹ τὸν τῆς ἀρχῆς τοῦ κ. τ. λ. = τὰ στοιχεῖα τῆς ἀρχῆς τῶν ζογίων, 12.

principles of Christ,¹ and to approximate the character of the “full-grown.”² The necessary condition of progress is to advance from what we have, to make our rudimentary knowledge the basis of something more. **Cease to speak of**, lit. leaving the word of the beginning, not passing over, but proceeding from, as the mason advances from the foundation by building thereon, as the child is left behind in growth toward manhood, incorporated in that which makes the man. There is an indissoluble connection between foundation and building, between commencement and progress. Instead of contenting themselves with the stage of infancy—how unnatural!—instead of loitering by the rudiments, the readers should go on to profounder attainments (Phil. iii. 14). **Press on,**³ “denotes a movement toward the goal under a rapid and impetuous guidance” (Acts ii. 2). It includes both the writer and the readers. Both are bound up in one progress. Their forward movement is only possible if they follow as he advances in teaching. **Not laying again a foundation** = “teach the rudiments” (v. 12); negatively and by way of explanation = “cease to speak,” both being current phrases to express “the ordinary methodical procedure of an instructor.” DEL.: “The three following pairs of genitives are instances of the so-called gen. appositions, indicating what the ‘foundation’ is, or wherewith the ‘laying’ of such foundation has to do.” The material of the foundation consists of six different elements, two of them successively going together and forming three groups of primary and fundamental import.

¹ τὸν ḥρ, Gen. Obj.: “that instruction regarding Christ with which a beginning is made by all preachers of the Gospel,” those things described in vss. 1, 2.

² ἐπὶ τὴν τεκειότητα, τελέτων, 14.

³ φερόμεθα implies a development under an influence from without, combined with an inward and onward impetus.

The Acts show how intimately each of these six articles was involved in the first teaching of the Apostles (ii. 38; iv. 2, 33; viii. 16 f.; xvii. 18, 30 f., etc). The first pair does not, like the other two, deal with doctrines, but with the fact itself, an actual inward change which is specifically the beginning¹ of the Christian life, stated negatively and positively, what is to be abandoned, what to be grasped (ix. 14; x. 38—xi. 2; xiii. 7, 21; cf. Mark i. 15; Acts ii. 38; xvii. 30; xx. 21). This fundamental requirement of Christianity, **repentance . . . faith**, should not in their case need repetition. Both are indeed to be exercised continually, but not in the sense of spiritual life being anew born through them. The Catechism begins properly with the Decalogue and the Creed. The other two groups present four characteristic subjects of teaching, “typical representations of outward ordinances and specific beliefs.” They are originally allied with the first group. The second group corresponds to the two personal characteristics of the Christian life noted in the first, the two rites administered to those who repent and believe, the former representing the passage from an old state to a new one through the gift of life, the latter the arming for the demands of the new life by the endowment of the Holy Spirit. The third group are cardinal subjects of instruction leading to repentance and faith. The second pair shows what these ordinances mediate for believers, the third what God will eventually do for them. The progress of thought reaches from the first scene in the Christian’s life, enriched by sacramental grace, to its consummation in the eternal world. According to WESTC. the first pair deals with personal character, the second with social relations, the third with the unseen world. Each is involved in the others. “Repent-

¹ ἀρχὴ τοῦ χριστοῦ.

ance" and "faith" are both expressed in double terms which more fully define their bearings. The first is a turning with the mind, "with the whole self-conscious, self-determined intelligence," the root of our moral nature, away from **dead works**, actions destitute of vital power, toward **God** Himself, by a living faith (Acts viii. 22). **Dead works** (ix. 14), productive of no fruit, of no good to others, or, retroactively to oneself, like a dead faith (Jas. ii. 17, 26). Some find a reference to the Levitical system, so enticing to the readers. It comprehends every act or course of action which is not wrought in God (John iii. 21; xv. 4 ff.), which does not spring from the source of life, and which has no power to conduct to life. Dead works are contrasted with **God**. **Faith**, the turning away from them — the turning unto God in self-surrender in the exercise of a personal trust, — faith in our Lord Jesus Christ (John xiv. 1). **The teaching of baptisms . . .** After the two fundamental constituents of the Christian life follow the doctrines which concern the two solemn rites administered to those who have just come to this living foundation. The first relates to **baptisms**. The plural does not denote triune immersions, nor the multiplicity of candidates. The almost universal explanation at present is, that it denotes Christian baptism along with other lustral rites. The catechumens who came out of Judaism were instructed how baptism unto Christ or into the Trinity was by its sacramental efficaciousness distinguished from proselyte and Johannic baptism (Heb. ix. 10; Acts xix. 1-6; Matt. iii. 11; John iii. 25).

The three remaining members of the sentence are so connected with baptism that they are also construed as dependent on "**teaching**." **Laying on of hands** was a very ancient rite, symbolical of a solemn blessing (Gen.

xlviii. 14 ff.). It is connected with healings (Mark vi. 5 ; viii. 23 ; xvi. 18 ; Luke iv. 40 ; xiii. 13 ; cf. Acts xxviii. 8). It is often referred to as an apostolic practice, connected with baptism, either following it immediately (Acts xix. 5 ff.), or as a later complement (Acts viii. 15-17). Thus administered it was the means of imparting the Holy Ghost (Acts ix. 12-17); in other connections, of communicating an extraordinary gift or power for a definite work (Acts xiii. 3 ; 2 Tim. i. 6). It is only in its connection with baptism that a fundamental significance can attach to "teaching" relative to confirmation. It is not a sacrament like baptism and the Lord's Supper, though it has doubtless something of a sacramental character. An apostolic ordinance based on the Lord's own example, it is to be regarded, "by virtue of the word of prayer and blessing connected with it, an effectual means of conveying heavenly gifts." As the same sign was used both for (fully) inducting persons into general Christian service and for ordaining men to a special ministry (Acts xiii. 3 ; 1 Tim. iv. 14), it forms the seal of the essential oneness of the universal priesthood of believers with the special priesthood of ministers. Confirmation (lay-ordination) is the symbol of imparting strength for the general service, ordination for the particular public service. The omission of the Lord's Supper in this connection causes surprise. But that did not belong to the primary foundation. It was a mystery, instruction regarding which was reserved for the stage of the "perfect" (v. 14). Only those elements of instruction are mentioned with which the Church met at its threshold those who have repented and believed. After new-born souls have been taught that baptism incorporates them into the body of Christ, and that the laying on of hands imparts to them gifts

for the Christian calling, they need to learn also concerning **resurrection of the dead and eternal judgment**, the two great final events in which repentance and faith culminate, and the prospect of which inspires and sustains those passing through temptation and conflict. (Cf. Acts x. 42; xvii. 32; xxvi. 8.)

And this, i. e. “press on,” etc. (1), to higher disclosures of truth, **will we do**, with one limitation, **if God permit**. It is for God to determine whether they have fallen back to such a depth as to have forfeited His grace and with it the power of further progress. For there is a backsliding which places men beyond the very grace of knowledge. If such were the case with them it would be futile for him either to proceed or to return to foundation work. **For as touching those . . .** Graphically and awfully he pictures for their warning that apostasy from which men can never recover, and which led to his saying “if God permit.” On that significant limitation turns the whole section. It may be too late, God knows! For it is impossible to **renew again unto repentance**—a radical change through faith—**those who were once enlightened . . .** Progress is the inherent law of spiritual life. To fall away, therefore, from the faith of which men have felt the power is **to crucify to themselves the Son of God afresh**, and therefore to expose themselves to an inexorable doom. The four participles,¹ “enlightened,” “tasted,” etc., which exhibit the glorious spiritual attainments comprehended in the foundation, may be co-ordinated so that each expresses a distinct endowment. Or, the first, **who were once enlightened**, may set forth the chief attribute, the other three being subordinate to

¹ φωτισθέντας, γευσαμένοντας, γενηθέντας, γενσαμένοντας, all aorists, indicating finished past action.

and explanatory of it, delineating the variety and greatness of the gifts once received and enjoyed. Each clause represents but another phase or stage of the one ineffable good, salvation in Christ. Each blessing comes climactically in consequence of the one preceding. "Enlightened," freed from natural blindness, illumined by the Gospel, points to the decisive moment when the truth of the Gospel, with its salvation and newness of life, definitively entered the heart (x. 25-31; 1 Cor. iv. 5; 2 Cor. iv. 4, 6; Eph. i. 18; Col. i. 12 f.; 1 Tim. ii. 4; 1 Pet. ii. 9). "Once"¹ implies the completeness, sufficiency and perfect validity of the single act (x. 2; ix. 7, 26; Jude 3). Man turns from darkness to light but once (Eph. v. 14).

Tasted = an internal consciousness (ii. 9), a thorough experience, **of the heavenly gift**. Not any one particular gift is meant, but, generally, something well known (2 Cor. ix. 15; John iv. 10), of which they, on being enlightened, came into conscious enjoyment, salvation—a gift of God, coming from, savoring of, and consummated in heaven.

Were made partakers of . . . again the result of a change. The Holy Ghost, the agent of our enlightenment, becomes also the fruit and seal of it, an abiding, indwelling, impelling power, a well-spring of life. The compound "made partakers," WESTC. holds, "brings out the fact of a personal character gained; and that gained in a vital development." (Cf. xii. 8; iii. 14; x. 33). The sense of fellowship is implied, being made a sharer in the life principle of the body of Christ. **Tasted** is repeated, perhaps, because no other term so well expresses the reality of the experience.² **The good word of God**,³ the

¹ ἀπαξ, *versus πάλιν* (6), goes with each of the clauses if they are co-ordinated.

² An accusative follows here, while in 4 it has a genitive—a change for which no one has satisfactorily accounted.

³ καλὸν λόγον, in the pl. by the LXX. for the words of promise spoken by God, Josh. xxi. 45; xxiii. 15; Zech. i. 13.

Gospel, the good news, the sweet, consolatory, hopeful word of God, whose dynamic character is often mentioned (i. 3; xi. 3; John vi. 63; Acts v. 20; xi. 14; Eph. v. 26; 1 Pet. i. 23, 25). **Powers of the age to come**, lit. "an age," a world different from the present, one promised in "the good word" but hitherto unrealized. They have attained to manifold marvellous "powers," energies, supernatural endowments which emanate from a world yet future, though even now present as the background of "the world that now is,"—demonstrating the nature of the world to which we are destined (ii. 4, 5). The life begun with repentance and faith, and mediated through baptism and the laying on of hands, has already here the foretaste of its culmination in the resurrection and eternal judgment. These eminent attainments are confined to the divine gifts received by those who are conceived as possibly having afterward fallen away. They are blessings, "powers" objectively bestowed, not personal virtues. **And then fell away,**¹ better "and yet." With cutting brevity the author now "depicts the fall from such an elevation, the miserable apostasy from such grace, so lovingly vouchsafed, so richly experienced, so abundantly sealed." If, notwithstanding privileges which exalted them to heaven, the most signal manifestations of redeeming grace, they yet wilfully cast themselves away, their second renewal is impossible. This cannot apply to every fall from grace. For then, says LUTH., "it would contradict all the Gospels and all the Epistles of St. Paul." Not every regenerate man who gives place to the evil one is wholly and irrecoverably lost. One may, by the might of grace, regain his hold, and recover himself out of the snare of the devil (2

¹ παρπεσύντας, stronger than πέση, iv. 11; cf. ii. 3; iii. 12; iv. 1. Its sense is illustrated and the missing link supplied, x. 26-32.

Tim. ii. 26; cf. iii. 12). What is meant is an apostasy that presumptuously renounces the truth itself, that wrests itself away from the most exalted blessings of Christianity which it possessed. "In their oscillations between Church and Synagogue, the Hebrew Christians were now standing over this abyss." DEL. protests against making the apostolic warning a rack of despair, an inexorable engine of church discipline. Its solemn import, however, is that "the farther one has penetrated into the inner sanctuary of grace, the more irrecoverably is he lost if he then fall away." **Impossible** is not to be weakened or toned down. The possibility, under the circumstances, of repeating the inward spiritual transformation, renewing again unto repentance, is absolutely denied. The wilful fall from such a height is unalterably fatal (x. 26-31). Those who do violence to their enlightened convictions place themselves beyond the reach of mercy. **Again** is not a pleonasm. The experiences attributed (4, 5) to such as may have fallen, the blessed results of their former renewal, cannot be repeated.¹ The renewal **unto repentance**, the renewal whose primary object is that radical inward change which initiates the new life, is out of the question. Repentance is the immediate result of renewal. A popular error reverses this order. **Seeing they crucify to themselves . . .** the ground for this denial of restoration.² The pres. "crucify" shows that the fatal step which they had taken once for all may be seen continuously in their heinous conduct toward "the Son of God," of whose grace they had so rich an experience. Under the specious appearance of returning to the ancestral faith im-

¹ Ανακαυίσειν=φωτιζθῆναι, cf. ἀραγεννήσας, 1 Pet. i. 3, 23.

² Present participles ἀνασταυροῦντας, παραδειγματίζοντας, alternate with the aor. παραπεσόντας.

plied in their hypothetical fall, these Hebrews are on the point of repeating for themselves the crucifixion of the Son of God and putting **him to an open shame**. The two clauses express different aspects of the same action, each involving the other, the former more the subjective relation, the latter the objective, the effect of their rejection of Christ upon others. Their threatened relapse into Judaism means their acceptance "for themselves" of the Jewish view of His crucifixion, as being that of a blasphemer and a deceiver, and being therefore justly made a spectacle of shame. They in effect take up once more the blasphemous cry, "Crucify Him," and so far as they themselves are concerned they repeat the act. (Cf. Gal. vi. 14.) He is henceforth dead to them, and, through the notoriety of their apostasy is made an object of mockery and derision to others. Since He no longer exists for them, repentance and faith in Him are an impossibility—the judicial punishment for their atrocious re-crucifixion. Those who crucified Him on Calvary made renewal unto repentance possible (Acts v. 30 f.), but a second renewal is rendered impossible for those guilty of a second crucifixion. Re-renewal is excluded by re-crucifixion. Such apostasy doubtless essentially =the blasphemy against the Holy Ghost. (Cf. Matt. xii. 31; Mark iii. 28; Luke xiii. 10; 1 John v. 16). **Son of God** (x. 29; iv. 14), sets forth the heinousness of their guilt in a stronger light than such terms as Christ, Jesus, etc.

The warning against the impossibility of renewal is enforced from nature, which shows the malediction incurred by every kind of unfruitfulness, when the bounty and grace of God have been frustrated in their aim (Is. v.). God's blessings have an end in view. When perverted they turn to curses. **For the land**

which . . . DEL.: "The figurative character of the whole betrays itself by the confusion of the symbol with the thing symbolized, expressions borrowed from the sphere of ethics being applied to that of nature." Vital and personal attributes are often ascribed to the ground, thirst, productivity, will, reward (Mark iv. 28). From land as from man the appropriate utilization of divine gifts is reasonably to be expected, as when the thirsty soil "drinks" **the rain that cometh oft upon it** with a view to making it fruitful. "Oft," not once or twice in torrents which deluge the ground only to leave it hard and dry, but many times, in gentle showers which really water the earth (Ps. lxxii. 6), the very picture of those portrayed (4, 5), who had "often," constantly and richly, enjoyed the grace from heaven, and who had inwardly "tasted," drunk in, its quickening power. Rain is the symbol of Christian instruction, the tillers of the ground are the ministers of the word. The complete appropriation of the heavenly gift demands in turn becoming fruit in nature and grace. The normal result of the frequent heavenly showers absorbed by the earth are the **herbs**¹ **meet**, adapted to, usable, **for them for whose sake it is also tilled**. The fruit is to be at the disposal of the owners, to be enjoyed by those for whom the soil is cultivated. This they have a just right to expect (Matt. xxiii. 33 ff.; Mark xii. 1 ff.). Man has the benefit of the earth's products, the Son of man is the heir of the fruits of redemption (xii. 2; iii. 6). Soil which so responds to the oft-descending rain and the labor of man as to yield golden returns, **receiveth blessing from God** both at present and in future. As it fulfills the divine purpose in granting rain, it realizes more and more a blessing. Grace grows as it is exercised, and

¹ *βοτάνη*=verdure, simply growth of the soil; lit. plant for food.

nature may be either blessed or cursed (Gen. i. 11, 13; iii. 17, 18), endowed with increasing fruitfulness, or smitten with absolute sterility.¹ Blessed is the land whose yield corresponds to the aim of Him who owns it and has it tilled, but if, breaking the law of fruitfulness and thwarting the aim of its irrigation and cultivation, it **bear eth thorns and thistles, it is rejected**,² no longer reckoned as capable of fruit. It produces the very opposite of what it was designed, wretched, noxious, vile returns, in mockery of those whose bounty and pains had been expended upon it. So the result of heaven's merciful relief to sinners is the very reverse of that intended. Instead of glorifying the Son of God the very subjects of redemption re-crucify Him and subject Him to hate and derision. The chief stress is on 8, to which 7 is preparatory. That aspect is introduced in order to bring out by contrast the deplorable results from the same highly-favored conditions. The readers are warned that, notwithstanding their extraordinary privileges, they may yet be castaways. The definitive blessing is assured only to those who bear continual fruit to the end (11, 12). Apostates reject Christ, in turn they are rejected. **Nigh unto a curse**, the second stage of rejection. It is doomed. The curse will speedily fall upon the barren ground as it did on the barren fig-tree (Matt. xxiii. 18-21). It is advancing toward, close to it, showing already signs of it. "Nigh" may imply an alleviating shade (cf. viii. 13). The readers may yet make a narrow escape from it, be plucked as brands from the burning. **Whose end . . .** third stage of rejection. "Whose" may refer to "the land,"

¹ πιοῦσα, aor., a past occurrence. The diverse results which follow are pres.: τίκτονσα=έκφερονσα.

² ἀδέκημος, tried and found wanting, turned out worthless, cast away.

the main antecedent, the whole land itself becomes a fire-swept desert; or, to "curse": burning is the destiny of what has incurred God's curse. Its execution consists in flaming fire taking vengeance on them that obey not the Gospel (2 Thess. i. 8). Purification by fire is foreign to the context. Such land is given up to utter desolation like a region buried by volcanic eruptions, like Sodom and Gomorrah (x. 26 f.; Deut. xxix. 23; John xv. 6). It is the divine decree that what has become unproductive is destroyed, what was "rejected" as useless and hopeless was exposed to the flames of Gehenna. While the Church in living fellowship with Christ enjoys more and more the blessing of God, those who return to the barren wastes of Judaism will share in its total destruction by fire. The catastrophe of the city and of the old covenant will be theirs. Those who crucified the Lord and imprecated "His blood" upon themselves and their children, will soon experience the fiery vengeance of God, and those who "crucify Him afresh" by relapsing into Judaism will be given up to this awful doom.

After alarming the readers by a picture of the dreadful end of the threatened apostasy, the author suddenly changes his tone, so as "to prevent the despairing impressions which his communications are fitted to produce." They stand, indeed, on the brink of an abyss, but they have not taken the final plunge. They are in imminent peril, but they have not, he is persuaded, proceeded to the length of apostasy which would make their condition hopeless.

9-12. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak: for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do minister. And we desire that each one of you may shew the same diligence unto the fulness

of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.

The very climax of reproof and warning is interrupted by tender words of hope and encouragement. **But, beloved.** Dou.: "My dearly beloved," a title of tender affection, a touching appeal to their hearts. It occurs significantly only here in the Epistle. These stern, awful warnings were prompted by a brother's love. Although using such terms, **we are persuaded**¹ (Rom. xv. 14; Heb. xiii. 18). This implies that "the writer had felt misgivings, but had overcome them." From his own observation of their continuous Christian service to their brethren (10), he is convinced of **better things**, concerning them, lit. "the better things," *versus* "the land which beareth thorns and thistles," or, the consuming fires of God's curse. **Of you**, regarding you, in contrast with the apostates described (4-8). **And things that accompany salvation**,² explanatory of "better things," such as stand in immediate connection with salvation, proceed from it, belong essentially to it, ex. gr., the love evinced to God's name in their acts of charity toward His people (10). The rendering "near or nearer to salvation" contrasts with "nigh unto a curse." Their destiny differs from that of apostates, not fiery destruction awaits them, but salvation. **For God is not unrighteous . . .** the ground for this more favorable judgment. He derives a comforting conviction from his perfect trust in God, whose righteousness will keep from falling, those whose active and ceaseless exercise of Christian love toward needy brethren is the fruit of illuminating and quickening grace. Here is a sure sign that God has not "rejected" them.

Forget = overlook, disregard, a term of human experi-

¹ "We" pl. of authorship, ii. 5.

² ἐχθέρα σωτηρίας. ἔχειν with Gen. = what is connected with a subject.

ence applied to God (xiii. 16). For God to be unmindful of their self-sacrificing devotion to Him would be unjust. **Your work.**¹ **And the love which . . .** particularizes the general thought, and explains "the work." Their Christian loyalty manifested itself in deeds of kindness (Rom. xiii. 10) **toward his name**, the ultimate object of their love. God's name was its inspiring motive and determined its true value. Bestowed upon destitute saints, their love was directed toward God Himself, toward "His name,"—that which makes Him known, which expresses His relation to man. God is made known in Christ, His word or essential expression, the self-presentation of God in personal presence (i. 3; Matt. xxv. 31 ff.; cf. Mark ix. 41). Love finds the true objects of its ministry in God's children, who bear and confess the name of Christ. The proof that we keep the first commandment is our observance of the second. The two are in effect but one (1 John iii. 17, 23; iv. 20, 21). **In that ye ministered . . .** The aorist points to some well-known occasion. **And still do,**² precisely stating the form of their charity. **The saints**, a designation of Christians in general, holy ones, separated to God, God's own. Hence ministering to them was an evidence of love to God (iii. 1; xiii. 24; cf. x. 32-34). There is no conflict here with the doctrine of salvation by grace and not by works. The sympathizing charity exercised for His name's sake, which a just God cannot fail to recognize, is not a ground of salvation, but an incontestible evidence of its reality, a sign of the inner working of grace and an assurance of its reward, namely, the blessing (7), which is more grace, the power of rendering more service. Such conduct has a subjective bearing

¹ Sing., *τὸ ἔργον*: moral conduct as a whole; pl., *τὰ ἔργα*: individual actions.

² *διακονεῖν* is used especially of the extension of relief to the poorer members of the Church.

on our salvation (Luke viii. 18 ; xix. 26). A proper use of grace bestowed insures its permanence and its increase, and thus ministries of love inspired by faith safeguard Christians against apostasy from the faith. This comports with God's justice, which, in the last instance, as well as His mercy, is a guarantee of salvation (xi. 6). Since then, on the one hand, apostasy is consummated through the wrath of God (iii. 10 f.; iv. 10 f.), the final relapse being also the final rejection by God, and since, on the other, the readers show this unwearying devotion to His name, the writer rests assured that the justice of God is pledged to their final perseverance. Still, with His conviction of their security in God, is joined his anxious desire that they may have a corresponding fullness and certainty of the Christian's hope, which is realized through faith and long-suffering. Optimistic as is his view of them God-ward, their present condition is by no means satisfactory.

We desire=a strong personal, even passionate desire, intense longing. **Each one of you.** His confidence of "better things" relates to them as a body, but he is deeply concerned to have every one meet the requirements of the situation. The individual must not be overlooked in the Church, neither the Church in the individual. **Shew the same diligence.** Their commendable activity in practical charity is to repeat itself in other directions: ex. gr., **unto the fulness of hope.** The certitude of their "hope," doubtless, the objective hope of believers, needs a fresh impetus. The promises place it beyond a doubt, but it is imperilled to the readers, because they do not exercise complete reliance on the salvation and promises of Christ. Their unbelief is of the head, not of the heart. What they need is "an assured conviction of the truth of the specifically Chris-

tian hope" (xi. 1), = "imitators of them who through faith and patience inherit the promises." Hence **unto** = with a view to securing "the fulness,"¹ full measure of hope. And that **to the end**, emphatic. Such certainty and such constancy should characterize the persuasion of their hope (xi. 1), that they would know no wavering to the end, when hope shall change to fruition. 12 shows the end aimed at by the "diligence" he so much desires: that they become **not sluggish**,² *versus* "shew the same diligence." Not lax or languid in reaching certitude of hope, but vigorously imitating those whose long-suffering faith enters into possession of **the promises** (vii. 6; viii. 6; xi. 13-17, 33). WESTC.: "These many promises are gathered up in the one promise of that salvation which Christ wrought and which awaits its complete accomplishment (17; ix. 15; x. 36; xi. 39). **Inherit** = to get actual possession of the blessings held out by the promises (15;³ xi. 19) = "to the end" (11). The pres. = a general characteristic of those to be imitated (xi. 33). Men come to a direct realization of promises through **faith and patience**. The former grasps the invisible as visible, the future as present; the latter courageously and patiently awaits the slow-coming future; the former implies the essential principle through which the promised blessing is secured, the latter the circumstances under which faith persists (Jas. i. 3; 2 Thess. ii. 4; Rev. xiii. 10). The two ideas blend into one: a patient, all-enduring faith, holding out against every test, free from wavering, doubt and fear. Given such a faith, and men realize the promises even now (x.

¹ πληροφορία = παρηγόρια καὶ καινήγημα, iii. 6; cf. 14 and xi. 1. In x. 22 we have πληροφ. πίστεως, in Col. ii. 2, πληροφ. συνέσεως.

² μὴ νιθροὶ γένεσθε is no contradiction of v. 11. In learning they had become lethargic, lost their eagerness. Here the subject is laxity of confidence.

³ ἐπετίχεν τ. ἐπαγγ.

36). Hope anticipates fruition. Thus the power of faith is commended as the assured confidence of what is hoped for.

13-20. For when God made promise to Abraham, since he could swear by none greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And thus, having patiently endured, he obtained the promise. For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath: that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, *a hope both sure and steadfast and entering into that which is within the veil*; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

With a clever stroke Abraham, their illustrious father, the original recipient of Messianic promises, is cited as an example of securing promises through persevering faith, and along with this is brought out the significance of God's oath as the strongest possible ground for a patient and steadfast faith. "This oath was the foundation of the hope of Israel (Ps. cv. 6 ff.; Luke i. 73), and the support of all positive religious faith." It guaranteed the fulfilment of the promise, and inspired and sustained in Abraham that patient waiting¹ which obtained what was promised. **Blessing I will bless . . .** the intensive form of oaths. Gen. xxii. 17 reads "thy seed." The citation is abridged. To multiply thee = multiply thy seed. The promise quoted relates specifically to worldly prosperity and a large posterity, but the Messianic hope was given in connection with it. The former was fulfilled to Abraham, the latter was not (xi. 13-16, 39 f.), but the patriarch had come to full assurance of hope (John viii. 56). A beginning of the

¹ μακροθυμήσας = διὰ μακροθυμίας, 12.

fulfilment was made in the birth of Isaac and of his two sons, but the great part remained to be fulfilled. **And thus,** in accordance with the oath-sealed promise, which gave him an assured hope "to the end," **he obtained the promise,** what the promise contained.

For men swear . . . A practice prevailing among men illustrates the divine oath. Men in their statements appeal to the Greater, they make oath for confirmation just as God did, and this appeal to the Highest in corroboration of their testimony is **in every dispute final for confirmation**, an end of all controversy. The oath is final. Unless known to be perjury it is decisive of the issue, it settles and silences all contradiction.¹ This was God's purpose in condescending to make oath. In order to doubly assure our hope **that we may have a strong encouragement**, He gave this additional and most solemn pledge **of the immutability of his counsel** (17, 18).

Wherein (ii. 18), belongs to the whole sentence, — in virtue of which fact, the value and efficacy of an oath being well understood in important human transactions, **God being minded² to show more abundantly** (than was otherwise possible) (Eph. iii, 20; John x. 10), the absolute certainty of what was promised, added to it the indubitable pledge of His good faith. To forestall all doubts, He bound Himself by an oath, "pledged the eternity of His being for the inviolability of His promise." Such is the foundation of the believer's hope, and what encouragement it offers for enduring and persistent faith! Condescending to act after the manner of men, God calls His divine majesty to bear witness for the

¹ ἀπιλογίας, vii. 7; xii. 3.

² "βούθεσθαι regards a purpose with respect to something else. θέλειν, the feeling in respect of the person himself."

sake of **the heirs of the promise** — those for whom its blessings were designed, all who succeed to the promises (12), not Abraham, nor Christian believers exclusively. All believers under the O. T. and N. T. form one company. Pre-eminently the Hebrews are meant, to whom he was writing (Rom. ix. 4; Eph. ii. 12). How reassuring this language: “that we may have strong encouragement.” The subject in mind is not “the promise,” but its content, **the hope set before us**, the object of our hope, and having taken refuge in it, God’s oath gives us the most powerful incentive to hold fast to it. The oath and promise to Abraham have a parallel in the sworn utterance respecting Christ’s appointment as eternal High Priest, after the model of Melchizedek (Ps. cx. 4), the very theme the author was about to discuss (v. 10), when he was interrupted by remembering the intellectual inertia of his readers. Now the reference to Abraham and the efficacy of a divine oath serve as the bridge by which to return to that discussion. The promise which supremely concerns us, like the promise to Abraham, was also certified by means of an oath (vii. 20, 28). In the matter of their salvation God also bound Himself by an oath to fulfil what was promised. **Immutability of his counsel**, stronger than immutable counsel (Rom. ii. 4; viii. 3; 1 Cor. i. 25; 2 Cor. iv. 17; Phil. iii. 8). “Counsel,” his purpose with reference to Christ. **Interposed**, came in between as a surety. The oath appeals to a middle or third party, an acceptable and final authority. God in making oath must, therefore, call in Himself as surety.

The best rendering of 18 is, **By two immutable things, in which it is impossible that God lied** (Tit. i. 2), **we who have fled for refuge might have strong encouragement to hold fast the hope lying before us.** The gracious object of the oath is tantamount to “being

minded to show more abundantly," etc., (17),—objectively, subjectively. **Two immutable things.** God's word alone expresses the immutability of His will. It is unalterable (John x. 35), so is His oath. Each is an inviolable bond, the two together make it impossible for it to be broken (Matt. xxiv. 35). How this shames their vacillating faith, when "the hope set before us" rests on a foundation rendered twice impregnable. That God's promise should fail is as inconceivable as that His oath is false.¹ "We who fled for refuge," is not to be connected with "to lay hold of," which is the object of "encouragement." It=those who, at the decisive moment, abandoning every other resource, sought and found shelter, fleeing from the wrath to come, took refuge in the hope set before them. Those who took refuge is the characteristic of believers. As in 9-12, it is confidently assumed that they have not, in their distress, abandoned "the hope," but having laid hold of it as a refuge, they are reminded of the oath of God, in order that they may cling to it more firmly (John x. 28 f.). This is, indeed, **strong**, mighty, encouragement (v. 7).² Since "the hope" = "anchor" (19), "lay hold of" should be "hold fast." Men do not seize an anchor, they cling to it. Though beset with difficulties and perils, they are to cling to "the hope," and while doing so, they are safe within the refuge (iv. 14; Rev. iii. 11). Hence, they are charged to hold on to "the one spring of safety, even the hope based on the efficacy of Christ's work, and specially of His priestly intercession." So WESTC., who makes the hope both objective and subjective (Rom. viii. 24). The objective hope, the glorious promised future, correlates the subjective hope.

¹ ἀδίνατον, 4; x. 4; xi. 6.

² παράκλησις, calling to, "encouragement," xii. 5; xiii. 22.

Which we have (not : as) **an anchor . . .** So fixed and certain is the Christian's hope, a soul-anchor which, even in imminent danger of shipwreck (1 Tim. i. 19), brings peace and security to his tempest-driven soul. Hope is not only a shelter for fugitives (18), but a "strong holdfast for a tossed and troubled spirit." This striking, noble image, familiar in the classics, and occurring with epitaphs on Christian tombs, is used only here in the Scriptures, the Hebrews not being a seafaring people. The objective hope is meant, the anchor is outside of the vessel, holding the vessel, which in turn, by means of a cable, clings firmly to its hidden support. Each of the three co-ordinate predicates describes some property of the anchor: **sure**, unaffected by any peril; **stedfast**, firm, having immovable stability;¹ **entering within the veil**, the inner curtain (ix. 3), hiding from view the Most Holy Place, in which was offered the atoning sacrifice, the symbol of Heaven, whither (vii. 10) Christ, their eternal High Priest, has been exalted to God's right hand, in accordance with the oath. As the iron anchor held by a chain is cast within the deep, dark, invisible recesses of the sea, so the hope-anchor of the Christian is thrown into the unknown, unfathomable depths of Heaven and fastened to the eternal throne. We know ourselves safe as long as we hold fast to the cable. To have Christ, according to the oath-sealed promise, standing as their High Priest in the very presence of God, should have clenched their faith beyond any possible disturbance. **Whither as** (a) **forerunner** in our behalf has entered Jesus. Within the veil, in God's presence, accessible only to the High Priest, He is already enthroned, and that "in our behalf,"² the supreme pledge of their security. That He should be at the right

¹ βεβαιαν recalls ἐτεβαιωσιν, 16.

² επέρ.

hand of God, a priest forever, like Melchizedek, this fulfills the oath-sealed promise. They are firmly anchored. **As forerunner**, the first of a long procession. His true followers will follow Him (John xiv. 2, 3). “The hope” is sure of the most glorious realization. In our behalf He entered within the veil to obtain redemption for us (ix. 12), to be our representative (ix. 24), to prepare an entrance and a place for us (x. 19, 20). **Jesus**, emphatic (ii. 9; cf. v. 5; vi. 1). His sacerdotal office is definitely connected with His incarnation. **Having become**, not, made High Priest by His entrance, but He entered as one who had become such. His entrance itself is a priestly function, following the supreme sacrificial act, the shedding of His blood, wherewith He offered Himself once for all (vii. 27), then entering presented Himself before the Heavenly mercy-seat. His priesthood continues in glory. **High Priest forever. After the order of Melchizedek** explains “forever.” His priesthood transcends the Aaronic type. He combines like Melchizedek the royal supremacy with the priestly dignity, and that through eternity. The author proceeds to develop the parallel between Christ and Melchizedek, and the comforting results for faith therein contained. Twice before he stood on the threshold of the discussion (ii. 17; iv. 14). Now, after these warnings, and the inspiration offered by their exemplar Abraham, he can no longer delay the precious theme, the surpassing glory of Christ’s priesthood, “the innermost shrine of Christian truth.” This he develops by unfolding the notable prophetic word (Ps. cx. 4), with its two-fold thought, modelled after Melchizedek, and ever-continuing.

CHAPTER VII.

1-3. For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

Christ is presented to them as a High Priest, and with the specific Scripture warrant for this representation, His priesthood is portrayed as shadowed forth by Melchizedek and as transcending that of Aaron. “The main object of this chapter is to show that there were in the O. T. from the first indications of a higher order of divine service than that established by the Mosaic law, and that these found a perfect realization in Christ, a Son, perfected forevermore” (WESTC.). Everything, both the positive utterances concerning Melchizedek, and the negative inferences from the silence of Scripture, is compressed in a single compact sentence, the main thought of which is that he “abideth a priest continually.” **For** connects with the last clause of vi. 20. The import of that phrase is now developed. First to 2^a is given the historical record of Melchizedek (Gen. xiv. 18, ff.), every predicate being in apposition to the subject; then follows, 2^b, the Christological significance of his titles, and finally, 3, the typical portraiture is completed by deductions from the silence of the narrative. As showing the extraordinary rank of Melchizedek,

he is designated **King of Salem**, perhaps the locality in Samaria mentioned John iii. 23, or Jerusalem (Ps. lxxvi. 2; cf. Adoni-Zedek, Josh. x. 1). The name has more significance than the locality. It is with the typical character of the mysterious personage that we are concerned, rather than with historic data. **Priest of God.** This is the great thought on which attention is to be fixed. The **Most High** implies not a relation to inferior deities but absolute elevation above the creature (Num. xxiv. 16; Deut. xxxii. 8; Luke i. 32, 35, etc.). To Abraham "the Most High" = the **Lord** (Jehovah). **Who met Abraham returning . . . at the summit of his greatness.** Under those extraordinary circumstances the mysterious Priest-King emerges from his seclusion in order to foreshadow to the founder of the Messianic race, Him who was to come, leading Abraham to receive a blessing from him, i. e. "in his highest exaltation to acknowledge in Melchizedek one higher than himself." By expressing "in words of priestly benediction the thanksgiving for Abraham's victory," Melchizedek assumed the superior position, and Abraham, though himself destined to be the channel of blessing to all nations, accepts the benediction of this mystic priest and in turn **also** freely pays to him as God's representative the tithe of all the spoils of his victory. The divine authority and the dignity of Melchizedek's peculiar priesthood being thus established, the writer, by interpreting the narrative alike in its statements and its implications, brings forward the data which point typically to Christ: **By interpretation, king of righteousness**, = the meaning of His Hebrew name. "Salem" = peace. Righteousness and peace are given throughout the O. T. as characteristics of Messiah's reign (Ps. xlv. 4 ff.; lxxxix. 14; Is. ix. 6, 7; Jer. xxxiii. 15 f.; Mic. v. 5; Rom. v. 1; xiv. 17; Eph. ii.

14, 15, 17). He is first King of Righteousness, then King of Peace (Ps. lxxii. 3; lxxxv. 10; Jas. iii. 18). By the first He becomes the second (Zech. ix. 9). Being justified we have peace. The importance attached in the Scripture to names is to be borne in mind. In these two names the God of history set "two stars of hope" pointing to Christ. Melchizedek's priesthood is unique. Isolated from all priestly descent, he appears suddenly on the stage, with no trace of his father or mother or genealogy, matters of greatest importance in the Levitical service (Num. xvi. 17; Ezra ii. 61 f.). Philo speaks of Melchizedek's priesthood as "self-acquired, self-taught." **Without father**, not to be taken literally, as if Melchizedek had been miraculously born, and as miraculously withdrawn, whereas "he abideth a priest." The silence of the Scriptures has also a meaning, and these terms represent striking characteristics of Christ. Sarah is called "motherless" by Philo, and proselytes from the Gentiles were said to have no father, i. e. none with a genealogy in Jewish law. The classics have a similar usage. **Without genealogy**, makes all clear. This exhibits Melchizedek's priesthood as purely personal, to be traced back to no natural descent or pedigree proving his right to the priesthood (6; Neh. vii. 64). **Having neither beginning . . .** HOLTZ. renders: This Melchizedek . . . whose names signify king of righteousness and king of peace, being without father . . . as one unaffected by time but corresponding to the Son of God, abideth a priest continually. **Made like unto . . .** thus becomes the key to the whole sentence. Freed from all the limitations attaching to the Aaronic priesthood, and from those set to all human existence, neither birth nor death being taken into account, nor the requirements indispensable to the Levitical priesthood, Melchizedek was capable of repre-

senting typically the unique priesthood of the Son of God, who transcends all creaturely conditions. And as his priesthood thus stands alone, without predecessor or successor, he yields it up to no one, **he abideth a priest continually.** The Hebrews must have staggered at Christ's priesthood being disconnected from the Levitical, but the Psalms declared the Messiah to be a priest "after the order of Melchizedek," and accordingly our author now traces the vast superiority of Christ's priesthood, the portraiture of Melchizedek with its significant silence being conformed to the Son of God (chap. i. ; iv. 14 ; vi. 6 ; x. 29), who is independent of all conditions, above all time and all change. The subject is Melchizedek's likeness to the Son of God, not the converse, and the comparison does not concern Melchizedek personally, but the representation given of him. By the Scriptures he is modelled after the Son of God. The prophetic portrait of him pointed to the divine original. It was conformed to the archetype, the historical account subordinated to the Christological interest. History itself takes form and shape in accordance with the eternal counsels of redemption. "Continually," not as strong as "forever" (vi. 20), the antitype transcending the type. Melchizedek's priesthood was never transmitted. Upon this general description follows a closer view, a detailed study of that priestly action which brought him within the sphere of revelation, and which brings out in clear relief his superior dignity.

4-10. Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. But without any dispute the less is blessed of the better. And here men that die receive tithes; but there one, of whom

it is witnessed that he liveth. And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him.

Consider, behold, with attentive contemplation, the grandeur of **this man**, “this Melchizedek” (1), **to whom Abraham . . .** Each phrase strikingly exhibits the greatness of Melchizedek. **Gave a tenth out of the chief spoils, the patriarch**, this title of honor, instead of father, placed in the Greek at the end for effect. Abraham was the pinnacle of greatness to the Jews, their highest ideal, and yet he spontaneously recognizes Melchizedek as exalted above him. By a voluntary surrender to him of the tenth and the acceptance of his blessing he acknowledges Melchizedek’s priestly power, and thereby his pre-eminence over him. **The chief spoils**,¹ the most desirable and valuable parts, the choicest of the spoils taken in his splendid victory. The “patriarch” (Acts ii. 29; vii. 8, 9), the chief father of the whole family of God (Rom. iv. 11 f.), the great father alike of all who receive and who pay tithes, **even** he bestowed the richest proceeds of his triumph on Melchizedek, whose greatness is made obvious both by what was given him and by the greatness of the giver. From this exhibition of the superiority of Melchizedek to Abraham, their great father, the writer unfolds the transcendent dignity of his priesthood over that of the law in a number of points. The first special point of superiority is his exercise of priestly power over Abraham. Such was the authority of the priests descended from Levi, that they were empowered to levy tithe on their brethren, although descendants with themselves of the great Abraham. The tithed themselves being members of the chosen race, heightens the essen-

¹ *ἀκροθίνια* = top of the heap, said of the first fruits or of the spoils of war devoted as a thank-offering to deity.

tial rank held by the priests over other descendants of Abraham. They, by a special provision, impose tithe upon those having the same noble lineage, but here one, *per contra*, who has neither a Levitical origin (3), nor any legal priesthood, executes priestly functions by virtue of an absolute priesthood, levying tithe on the forefather of both tithe-payers and tithe-imposers. His tithing of Abraham, who contained in his person both Levi and Israel, raises him above every other priesthood. His elevation above Abraham far exceeds the rank of the Levitical priests above their holy brethren, since the latter hinges on birth-right and legal prescription, whereas Melchizedek, lifted high above all conditions, exercises the highest priestly power in virtue of his own lofty personality. **Sons of Levi.** The whole tribe took the tithe (Lev. xxvii. 30; Num. xviii. 21-24), but the parallel is strictly between Melchizedek and the priests, whose office was determined by their Levitical origin. The sacerdotal institute, *versus* the people, included in a sense the tribe. **According to the law** goes with **have commandment** (Num. xviii. 20-30). **The people** =the chosen nation, who are the **brethren** of the priests. **Come out of the loins**, a Heb. expression (Acts ii. 30). A second point of precedence is, that Melchizedek **blessed him that hath the promises, but . . . the less is blessed of the greater.** Melchizedek blessing the possessor of the promises, shows a yet sublimer prerogative than that of tithing him. This preceded the receiving of the tithe. It was this, in fact, which revealed to Abraham the divine and sacerdotal prerogatives of Melchizedek and led him to the bestowal of the tithe. Beyond question the subject receiving a blessing stands below the power which imparts it. Even Abraham, though possessing the promises, falls below Melchizedek, who imparts a further blessing to the bearer of the promises (Gen. xii. 2 f.; xiii.

14 f.), in whom all the nations are to be blessed. **The less**, neuter, a universal principle (xii. 13). This shows Melchizedek to be exalted above the founder of the covenant people. He exercises the privilege of a superior. He acts for God. The exaltation of Abraham is exhibited in order that the pre-eminence of Melchizedek might appear. What must be the rank of him who is greater than Abraham!¹ After setting forth immediately the superiority of Melchizedek to Abraham, and meditately the superiority of his priesthood to the Levitical, the writer contrasts directly the latter with that. Returning to the salient point of levying tithe (2, 4, 5), he shows that this, the summing up and symbolizing of priestly prerogative, is in the one case administered by men that die, in the other by one who **liveth**. **Here** — in this system (5), nearer to the writer's view. **There** — in the distant past (6). **Men that die**, passing away one by one. Proceeding from "the sons of Levi," they hold the honor for a brief time and then disappear. Their personality has no significance. **But there one**, sc. levies tithes, of whom witness is borne that he abides in life, that what he is, he is "continuously." **It is witnessed**, by the Scriptures (xi. 4). The Melchizedek of the Scriptures simply "lives." His abrupt introduction in history is simply testimony "that he liveth." The silence concerning his death (3) is significant, prophetic. Birth did not confer the office, so death did not deprive him of it. It never passed from him to any other. It was a dignity rooted in his own personality. V. HOFM.: "Melchizedek acts as a person—as one who lives or exists; his priestly action is simply an action of his own personal life." In virtue of this continuous life he levies tithes, acts as God's representative (Ps. cx. 4), lives "a priest for-

¹ ἀντιλογία, vi. 16.

ever," "as it were, in unchangeable existence by the pencil of inspiration, and so made the type of the Eternal Priest, the Son of God" (vii. 25; Rom. v. 10; John xiv. 19). **Tithes**, many products were tithed. Another particular in which Melchizedek towers above Abraham, and notably above the Levitical priesthood, is the fact that **through Abraham** as the medium, through his act, the priesthood according to the law itself submitted to be tithed. Abraham's act of homage was in effect that of the covenant people whose forefather and representative he was. The whole chosen nation was yet "in his loins," and therefore of course the Levites, and this not alone physically, but in the counsels of God they were in Abraham as the depositary of the divine promise, the head of the whole priestly nation, and everything in his life had "a preformative and a typical significance." **Even Levi**, not the individual but the priesthood held by his tribe, he **who receiveth tithes**. The tithers themselves were tithed, submitted in turn to be tithed by one of a higher station, recognizing a priesthood which stood above theirs. **So to say**, an adverbial phrase = in a certain sense. The idea about to be expressed sounded unusual, startling. **For he was yet . . .** proves the statement of 9. Abraham was at that period still childless, his promised posterity lay hid as yet within his person. He acted representatively for his unborn descendants. **His father**, the father of all Israel (Luke i. 73; John viii. 53, 56, etc.), and therefore through Isaac and Jacob the father in particular of Levi. "Father" and "son" are neither in O. T. nor N. T. restricted to the immediate relation. A glance is offered here into the mystery of human relations, showing our dependence on the past and the dependence of the future, especially our posterity, in large measure, on ourselves. Having exhibited

the type of a priesthood “independent of descent, uninterrupted by death,” and its transcendence over that of the law, the argument unfolds the necessity of a priesthood like that of Melchizedek. The proved subordination of Levi to Melchizedek and the prophecy (Ps. cx. 4) of the appearance of a new priest corresponding to Melchizedek, point to the abrogation of the Levitical priesthood, and with it the law founded thereon. “Throughout it is implied that if Melchizedek was greater than Levi, then *a fortiori* Christ was, of whom Melchizedek was a partial type.”

11-17. Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. And *what we say* is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an endless life; for it is witnessed of *him*,

Thou art a priest forever
After the order of Melchizedek.

DEL.: “the interrogative is equivalent to the affirmative, there was no need,” and he renders, “If there was perfection, there was no need,” = “If there had been perfection (or a perfecting), there would have been no need.” The insufficiency both of the Levitical priesthood, and the law established on it, is on all sides assumed by the prophetic word. (Cf. 19.) **Perfection** = a perfecting, able to bring about perfection, the attainment of man’s goal in the moral and spiritual sphere, “complete, unclouded, and enduring communion with God,” based on the remission of sins and consummated in *

glory. That the Levitical priesthood failed is freely admitted (19; ix. 9; x. 1, 14; xi. 40). **For under it has . . . better:** “On the basis of it the people received the law.” “The law rested entirely and altogether on the assumed existence of this priesthood, and was conditioned in its execution thereby.” The two were inseparably united, the priesthood embodying the ruling idea of the law, the law aiming at the perfection of the people through the priesthood. It was in dependence on the priesthood that the law looking to perfection was instituted. The parenthesis sets forth the central importance of the Levitical priesthood, and prepares for the startling announcement (12) that the supersedure of the priesthood means the supersedure of the law itself, the fall of the one involves the fall of the other. **Another**, one of a different order than that of Aaron.¹ **Arise**,² “be raised up,” to be placed on the theatre of history. It is co-ordinate with **be reckoned**, styled.³ **Further:** after the Levitical priesthood and the law had been instituted. What ground had the Psalmist for speaking of a priest differentiated from the former line! **For . . .** justifies the question as to this need. A change of the priestly order has momentous significance. It = an abrogation of the law which rests on the priesthood. If such an innovation was contemplated by the Scriptures, there must have been an overwhelming necessity for it. Conversely, had the priesthood subserved the end of the law, “man’s progress to his true goal,” the introduction of another priest would have been unnecessary, nay, inadmissible. Its failure to do this is foreshadowed by the promise of a priest in a line different from Abraham’s. **Of necessity**, since they are so intimately connected one goes with the other. **A change also**, lit. transference,

¹ ἐπερος, implies diversity.

² ἀνιστασθαι, passive.

³ λέγεσθαι,

removal from one line to another. The pres. part.¹ “makes the two processes absolutely coincident.”² Some limit **law** to the ordinance concerning the priesthood: after the order of Melchizedek *versus* after the order of Aaron (11). Others, the Law of Sinai, including in certain respects even the moral law. DEL.: “A change of the priesthood affects and transforms not only the outward legal order of things, but also the ethical relation to God thereby constituted, in its various bearings.” **For he . . .** shows what is involved in the fulfilment of prophecy and thus presents irrefutable proofs of 12. The promise spoken of (11) has been fulfilled in Jesus Christ. Looking at Him, the antitype of Melchizedek, they see the inevitable and far-reaching consequences of a priest not after the old line being raised up. Since our Lord sprang notably from a tribe, no member of which has legally any connection with the altar, His priesthood disannuls at once the ancient priesthood and the law through which it operates. The change has in reality taken place. Such a Priest has actually appeared. **He of whom . . .** to whom these divine words (11^b) are directed, “our Lord” (14), **belongeth to**, has partaken³ of (perf.) (ii. 14), is a member of **another tribe** (than Levi), no one descended “from which” has ever, according to the law, performed the sacrificial service.⁴ **For it is evident**, “a well-known and publicly recognized fact” (Rev. v. 5; cf. Gen. xlvi. 9, 10; Matt. ii. 6; Rom. i. 3). **Has sprung out of**, arisen from,

¹ μετατιθεμένης.

² μετάθεσις, cf. ἀθέτησις, 18, which more directly asserts the abrogation or abolition of the law.

³ μετεσχύκειν, points to “the voluntary assumption of humanity by our Lord.” He was of his own will so born.

⁴ προσέχειν, ii. 1, = “to bestow attention or labor upon,” devote himself to, 1 Tim. iv. 13; iii. 8; perf.: “hath given attendance” from of old until now.

an image derived either from the springing forth of a shoot or branch (Is. lxi. 11; xliv. 4; Ezek. xvii. 6; Jer. xxiii. 5; xxxiii. 15); or of the rising of the sun or a star (Luke i. 78; Num. xxiv. 17; Mal. iv. 2; Is. lx. 1). **As to which tribe Moses**, the mediator of the law, **said nothing** in reference to any of its members **being priests**. Christ's priesthood is independent of that ordained by Moses. His descent was from the royal and not from the priestly tribe. How it was reckoned from Judah through David, whether as the legal representative of Joseph or as the Son of Mary, we are left in ignorance. **Our Lord** (xiii. 20). The incompetency of the Levitical priesthood and its revocation with that of the law having thus been shown, the writer adduces another proof, **yet more abundantly evident**, of the change preordained. The prophecy delineates the Messiah-Priest as conformed to a type essentially distinct from that prescribed by the law. He is constituted Priest on the ground of spiritual and personal conditions, not because of a carnal precept.

That which "is yet more abundantly evident" is the fall of the law coinciding with the failure of the priesthood (12). A change of law follows inevitably a change of priesthood. The latter is of course the main subject, but it is the author's aim gradually but surely to pronounce the abolition of the whole Mosaic code.¹ **The likeness** of Melchizedek, "the idea of order is specialized in that of 'likeness of Melchizedek,'" bringing out the dissimilarity of nature as well as the difference of descent.² **Ariseth another priest** (11), **who hath been made** (sc. priest) . . . defines the specific difference between the old priesthood and the new patterned after Melchizedek,

¹ κατάδηλον, "evident by way of inference;" πρόδηλον, "evident as a matter of fact." Both are intensive.

² ὄμοιότητη, cf. ἀφωμοιωμένος, 3; iv. 15.

the one bearing the mark of flesh and mortality, the other having the impress of an imperishable life.¹ Note the double contrast between **law**, outward restraint, and **power**, inward force, and between "a carnal commandment" and "an endless life." **Carnal** involves change, corruptibility, **eternal** = indissoluble (3), lifted above change, incorruptible. **Commandment and life** are also contrasted, = external injunction *versus* inherent energy. "The law" may = the Mosaic law (12), perhaps, generally, = a constitutive principle and certainly so much of the law as concerns the priesthood is implied, and if that is faulty and transient, its limitations and therefore its perishable character as a whole is assured. **Of a carnal commandment** = "that in which the law finds expression," or of which it consists, a commandment "which has flesh for the matter it deals with," descent from flesh, purity of flesh, "exclusively related to what is earthly and natural" (ix. 10; xii. 9), therefore essentially weak, provisional, subject to death, as indeed it commits the office to flesh-clothed, i. e. dying men, the very opposite of **the power of an endless life**. Over against this law, which involved "a ceaseless change of the priestly office, there is here a spiritual energy working from within," a life independent of all limitations, continuing forever (8, 17, 24), "endless" (lit. indissoluble), absolutely indestructible, admitting of no succession. Since this indissoluble life is not only the characteristic of His priestly office, but the ground on which He entered upon it, it makes Him a permanent bearer of the office, which is henceforth subject to no possible change. Christ's life continued unchanged in essence, even through the experience of mortal dissolution.

¹ "There ariseth," "who 'as I een made :" the certain fulfilment of the divine promise is put in the pres., what has become a fact in the perf., ii. 17; iii. 2.

He died, but in the very extremity of death, He lived by the eternal spirit (ix. 14; John xi. 26). That “there ariseth another priest,” whose office rests on no external prescriptions, but “on the spiritual basis of His own absolute personality and its inward living power,” is the very thing attested concerning the priesthood of Christ by the psalm quoted. **It is witnessed** (cf. 8) by the Scriptures, i. e. both the eternity and the distinct character of priesthood are thus “witnessed,” a testimony well understood by the readers and forming the central theme of the Epistle.

That declaration of God concerning this new and eternal priest involves as its logical result two “wondrous consequences,” an annulling of the former law, and a bringing forward of a better hope.

18, 19. For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.

That promise makes null and void the “carnal commandment” (16), on very good grounds, for it was impotent and unavailing, but it at the same time brings forward **a better hope, through which we draw nigh unto God.**¹ **Is** = there followeth, from Ps. cx. 4. The radical change ² has two parts, a negative and a positive, **a disannulling**, or setting aside, **and a bringing in.** **Commandment** corresponds with **hope**, **weakness** with **better, unprofitableness** with **through which we draw nigh unto God.** **For** goes back to 15, “it is yet more evident,” etc. The conclusion there pointed

¹ μὲν and δὲ divide the sentence into two corresponding clauses, each connected with γίνεται.

² μετάθεσις, 12.

³ ἀθέτησις and ἐπεισαγωγὴ.

to respecting the appearance of a priest on a new line, is a direct annulment of the previous system. WESTC.: "That conclusion is confirmed by the decisive fact that the promised priesthood is not only distinct from the Levitical but also irreconcilable with it, exclusive of it; so far, that is, that the Levitical priesthood has no longer any ground for continuance when this has been established."

A disannulling.¹ **A foregoing commandment** (cf. 16), one going before, earlier (1 Tim. i. 18; v. 24), implies not only priority of time, but a connection, foregoing,² preparatory: the older commandment, which has to do with a previous or past institution *versus* the better hope which concerns what is future. **Because of its weakness . . .** Its abrogation was due to its inherent impotence and uselessness. It brought no relief to the conscience, was unproductive of spiritual results, incapable of conferring salvation. **For the law**, summed up in the ordinance of the priesthood that was done away in Christ, perfected nothing, brought nothing to its goal (11), was inadequate for the attainment of man's destiny (ix. 23), whereas the Gospel is "the power of God" (Rom. i. 16; viii. 3; 1 Cor. i. 18, 24). Another result forecast by the psalmist is "the bringing in of a better hope" than that offered by the commandment. By bringing forward this new priest it not only does away with the law but brings in something better. God does not shut us up in a vacuum, never takes away aught without imparting something better. **Better**, superior, preferable. It is a superior hope "in that it lays hold of and essentially possesses the promised perfection" (vi. 19; iii. 6). WESTC.: "the compari-

¹ ἀθέτησις, ix. 26; ἀθετεῖν, x. 28; Gal. ii. 21; iii. 15; 1 Tim. v. 12, "the objective abrogation."

² προάγωντα.

³ ἐπεισαγωγή, cf. προάγωντα, 18, importation. ἐπ' before εἰς-αγ = something added to another element.

son is between the commandment characteristic of the Law and the hope characteristic of the Gospel." This hope, or prospect, accomplishes in truth and reality what the "commandment" had done only in type and shadow, it is the means **through which we draw nigh unto God** (Jas. iv. 8). This phrase is commonly used of the priests (Ezek. xix. 22; Lev. x. 3; Ezek. xlvi. 13; xlvi. 19), who alone could approach God, the privilege now of all Christians. The Holy of holies was, under the law, barred, against the people, now the true Holy of holies is free to all. For in virtue of our "better hope" all believers are priests (1 Pet. ii. 5, 9; Rev. i. 6; v. 10; xx. 6), and have therefore communion with God. "Hope enters within the veil and carries believers with it." The power of an infinite life, inherent in their High Priest, imparts itself to them, so that what was unattainable through the command is realized by the hope, fellowship with God (Rom. v. 2), the end aimed at.¹ Access to the throne of grace is absolutely free. The intervention of a privileged or mediating class means a return to the bondage of the Law.

This change of priesthood also makes Jesus "the surety of a better covenant," inasmuch as God's oath in His appointment solemnly puts beyond recall the covenant which proclaims this better hope.

20-22. And inasmuch as *it is* not without the taking of an oath (for they indeed have been made priests without an oath; but he with an oath by him that saith of him,

The Lord sware and will not repent himself,

Thou art a priest for ever);

by so much also hath Jesus become the surety of a better covenant.

And connects the first clause with 19. Lit.: "And by as much as this did not happen," i. e. the introduction of a

¹ τελειώσας, x. 19; Eph. ii. 6.

better hope. 20-22 constitute one sentence: "and inasmuch as not without the . . . oath," forming the antecedent, "by so much also hath Jesus," etc., the conclusion, everything else being parenthetical. **Not without . . . an oath.** This prophetic transaction (Ps. 110), which commits to Jesus the priesthood, receives additional dignity from the divine oath by which it was solemnly sealed, making it immutable. Ordinarily the oath is taken by him who receives a commission, here by God who gives it, in order to insure the irrevocability of His purpose. What was already secure beyond peradventure is made yet more secure by Jehovah's oath. WESTC.: "Man's weakness no longer enters as an element into the prospect of its fulfilment. The permanence of a covenant which rests upon an oath is assured." (Cf. vi. 16-20.) **For they indeed . . .** This elaborate parenthesis draws a contrast between the priests of the law and the priest of the promise, so far as the former were "made priests without an oath," the latter "with an oath."

Have been made priests. The periphrastic perf. (in the Greek) "marks the possession as well as the impartiment of the office; they have been made priests and they act as priests." It is characteristic of their priesthood that it lacks the oath. On the appointment of Aaron and his descendants the Scriptures make no mention of one, whereas Christ's appointment was made "with an oath." His priestly function has the very highest sanction, the oath of Him who never changes or repents. "The stress laid upon the oath suggests the contrast between 'the promise' and 'the law' (Gal. iii. 15 ff.). The latter is an expression of the sovereign power of God who requires specific obedience: the oath implies a purpose of love not to be disturbed by man's unworthiness." **An oath by him that saith of (to) him, The Lord**

sware . . . i. e. by the mouth of the Psalmist. The former half of the quotation is said "concerning" Christ, the latter half is addressed directly "to" Him.¹ **By him**, the speaker in the basic passage. Note who it is that binds Himself by the most inviolable form of obligation, Jehovah, who is everywhere the speaker in the Scriptures, which, by whomsoever spoken, are the word of God. What an absolute assurance of salvation this gives, for He **will not repent** (Rom. xi. 29; Num. xxiii. 19; I Sam. xv. 29). **According to the order of Melchizedek**, is wanting in some Manuscripts and ancient versions. The author abridges quotations elsewhere (cf. x. 16 f., with viii. 8-12, and x. 8 f. with x. 5-7), and the transition to the conclusion is made smoother by the omission of what has become familiar. **By so much also** (cf. 20) is the **covenant** of which Jesus has been made **the surety**, a **better** one. The sudden introduction of the new term "covenant" may have been suggested by Matt. xxvi. 28, since "the thought of Christ's priesthood is necessarily connected with the history of His passion." It corresponds with "the better hope," and may have been brought forward as the security or ground for that better hope. It also prepares the way for the main discussion of that theme (viii. 1-x. 18). "Covenant," or, testament. The scheme of redemption combines both ideas, each inclusive of the other. The rendering most satisfactory here and generally in the Epistle is that of a testamentary dispensation which becomes binding by the death of its author. **The surety**, or sponsor, one who pledges or offers himself as security for what is con-

¹ $\pi\rho\circ\sigma\dot{\alpha}\nu\tau\acute{o}\nu$ has a double sense, i. 7.

² $\deltaia\theta\acute{u}k\eta$ may = covenant, "a gracious dispensation of promised mercy on God's part toward man;" or = a testament, a disposition or arrangement in behalf of another by a last will or testament.

tained in the covenant. Christ became this by His sworn appointment as priest. His own person is made the voucher of a new covenant, and by His incarnation, life, death, resurrection, and now by His majestic session and intercession at God's right hand, He is surety for the validity of the covenant of grace, a personal security for its continuance and completion. His death, so far from invalidating it, serves only to make it more inviolable. In Him our hope sees itself accomplished. "All He has obtained was obtained for us. He exists and lives for us eternally. His indissoluble life as priest and King is the indissoluble bond which unites us to God, and assures us of the endurance of this blissful fellowship" (DEL.). Jesus, the historic God-man, emphatically at the end (in the Greek) (ii. 9; vi. 20), the surety for what is secured to us by the new dispensation (19, 25, 26).

What a contrast is again presented by the number of Levitical priests, successively required by the intervention of death, while Jesus, because of His abiding evermore, hath a priesthood which does not pass to another (viii. 16).

23-25. And they indeed have been made priests many in number, because that by death they are hindered from continuing : but he, because he abideth for ever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

Have been made priests, and that in numbers. The continuity of the office is secured only by a multitude of priests, an endless succession, not by a personality. It did not devolve on Aaron personally, but on his house, each high priest transmitting it in turn to his successor, while with Christ, the one ever-living priest, it is a personal tenure, held absolutely, inalienably. The high priest was both the representative of the entire

priesthood and the type of Christ. **Hindered from continuing**, sc. **in life** *versus* “He ever liveth (25). Some, sc. **in the priesthood**. Death cut short the priesthood, causing it to pass to another. As death would not suffer the incumbents to continue, the Levites represented a priesthood which ever shifted from one to another, while Jesus (xvi. 22), whose priesthood is founded on His everlasting continuance, holds the office without a successor. The prince of life, the conqueror of death, abides forever (28; John viii. 35; xii. 34; xxi. 22 f.; 1 Cor. xv. 6), and since His life stretches out into eternity He will forever fulfil His office. Jesus will have no successor.¹ Christianity is the final religion. **Unchangeable.**¹ His immortality *versus* their mortality, finding expression in His priesthood, renders it inviolable. It is His alone, “open to no rival claim, liable to no invasion of its functions.” DEL.: “As His life is henceforth absolute and without end, so He holds His priesthood as something inviolate, interminable, unchangeable.”

Wherefore also he is able to save, the glorious result of His abiding forever. The eternal priest with His eternal priesthood is able to meet the requirements of the office, save completely them **that draw near unto God through him**. “He is able,” all power in heaven and earth is His (Matt. xxviii. 18; xi. 27; Ps. lxxxix. 19); **to save** (i. 14; ii. 3, 10; vi. 9; ix. 28; xi. 7), the specific work of Christ, to deliver from sin (ii. 18), to rescue from its consequences, and to bring us into communion with God. It corresponds to “perfect” (xi. 19). **To the uttermost**,² = completely, having the idea of degree,

¹ The intransitive sense of *ἀπάραβατος*, “untransmitted,” is denied by most expositors.

² *εἰς τὸ παντελές*, perfectly, completely, *εἰς τὸ διηγεκτός*, vii. 3; x. 1, 12, 14, = continually, perpetually.

not time, may be connected with “able” or with “save.” His saving is complete. DEL.: “Christ is able to save in every way, in all respects; so that every want and need, in all its breadth and depth, is utterly done away.” Verily “a better hope” (19) is here. **That draw near unto God through him** = “through which we draw nigh unto God” (19). The approach to God is by faith in the person, word and work of Jesus, and those making this approach have salvation (John xiv. 6; x. 9; vi. 37). How this approach to God is mediated through Jesus is elucidated (chaps. viii.-x.). **Seeing he ever liveth**, repetition of 24, from which the conclusion (“wherefore”) is drawn—in order to dwell farther on the argument. **To make intercession** is the purpose of His ever-abiding, ever-living existence, as it is the effectual potency resulting from it (ii. 17). “The very end of Christ’s life in heaven is that He may fulfil the object of the incarnation, the perfecting of humanity.” From that life triumphant over death proceeds the power to save, and its whole activity is expended in mediatorial interpositions (Rom. viii. 34; 1 John ii. 1). Whatever believers may need in each circumstance of effort, conflict or suffering, receives effective advocacy by their royal Priest, who ever lives for them. “His very presence before God in His humanity is in itself a prevailing intercession.” **For them**, in their behalf, as individuals and as a church, “for the one because for the other.” He bears them upon His heart when He goeth into the holy place (Exod. xxviii. 29). His intercession is one eternal act—not a series of acts. His person, His great self-sacrifice, pleads continually. His presence at the right hand of God (iv. 14; ix. 24) has infinite meaning for us.

Having exhausted the typical ideas derived from the mysterious priest-king, the author has at the same time

already passed from Melchizedek to the loftiest function of the Aaronic priesthood when he represents the death-conquering life of Christ as spent in ceaseless mediation. Of course the whole Mosaic system was a shadow of Christ, and as Melchizedek himself, so the line of Aaron, served a copy and a shadow of the heavenly things. No one character, however great, could fully combine, in figure, all the gracious traits of Christ, no one type "shed all His glories forth." Melchizedek showed indeed in various ways the distinction of Christ's priesthood from Aaron's and its pre-eminence, but no other priestly functions than blessing and tithing are ascribed to him. Furthermore, he is spoken of only as priest, not as high priest, more stress being laid on his personality than on his office. In all that relates to the sacrifice of Christ, to His mediatorial office in general, on earth and in heaven, Aaron with his successors offers the specific type, especially in the functions of the high priest on the day of atonement. Hence to the image obtained from the characteristics of Melchizedek, there is now added the antitypical and antithetical relation of Christ to Aaron. The direct comparison with Aaron concurs with the typical import of Melchizedek in showing the pre-eminence of Christ's priesthood over Aaron's.

26-28. For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.

For such a high priest became us. Glancing backward to 1-25, recapitulating all the references previously made to Christ's High Priesthood (ii. 17; iii. 1; iv. 14; v. 10), and stating the inferences they yield (27),

the author declares the fitness of Christ to be our High Priest and proceeds (vii. 28—ix. 16) to bring out the super-Aaronic excellence of Christ's priesthood. The conclusion aimed at throughout, "this He did once for all, when He offered up Himself," is the heart of the Gospel. Precisely such a High Priest as the one just delineated was adapted to us, one possessing attributes the very opposite of the deficiencies of those high priests who must first offer up sacrifices for their own sins. **Holy, guileless . . .** ideas implied in the particulars already given.¹ **Became² us,** answered our condition. One possessed of such attributes, presenting such a contrast to us yet making common cause with us, such a one, being what He is and where He is, occupied in ceaseless intercession, is just the High Priest suited to our need. No one could be better fitted to act as mediator for sinful, tempted, weak and struggling souls—an inspiring view of the matchless adaptation of Christ to our needs. "Holy, guileless, undefiled," unique personal perfections: in relation to God holy, in relation to men guileless, in spite of contact with the world undefiled.³ In contrast with the Levitical priesthood, which "needeth daily to offer," etc., He is holy, in a perfectly harmonious relation to God; "guileless," in His relation to men unreservedly good and gracious, without sin (iv. 15); "undefiled," "both undefiled in fact and incapable of defilement" (cf. Lev. xv. 31; xvi. 4), absolutely immaculate, like fire, which purifies other things without itself contracting impurity (Jas. i. 27; 1 Pet. i. 14; cf. xiii. 4). **Separated**

¹ τοιοῦτος points accordingly backwards and forwards, viii. 1.

² ἐπεπειν, ii. 10.

³ "Holy" not ἅγιος, but ὁσιος, "expressing destination," character; this used predominantly of persons, that equally of persons and things. God is ἅγιος = that which He is absolutely; ὁσιος = that which He shows Himself to be in special relation.

. . . **higher than the heavens.** The two attributes combined into one by **and** point to the issue of His earthly life, a position mediated historically, while the first three of the series express personal qualities. The perfects denote the permanent issue of His life, forever withdrawn from contact with evil men, and lifted into the uncreated heaven of the divine nature, where as a supermundane being He fulfils His office. His complete separation from sinners (John xiv. 30) was openly established by His victory over death and ascension to God (John vii. 32-36; Is. liii. 8). "Made higher"—raised higher, elevated above the limitations of sense. In that exalted state (iv. 14; v. 9) He ministers in our behalf (Mark xvi. 19; Luke xxiv. 51, etc.). **DEL.**: "The first three attributes describe Jesus in His high-priestly character as antitype of Aaron, the last two the supercelestial exaltation of His royal priesthood, in which He is the antitype of Melchizedek, and has not only all enemies but 'all heavens' beneath His feet."

Who needeth not. With the attributes just given, and separated so far from sinners, He has no necessity to bring daily an offering for His own sins. All His offerings redound to us. **Daily.** Why should "daily" be applied to the specific offering which the high priest made "annually"? The solution is found again in the attribute "He ever liveth to intercede for us." His high-priestly office is fulfilled "daily," constantly, "forever," and not only on one day of the year. Daily, continuously, forever, He appears before God as the atonement for the sins of the world, but this does not require a daily atonement for Himself as would be the case under the Aaronic priesthood. Did His priesthood rest upon aught else than His intrinsic personal perfection, He would have necessity to fit Himself beforehand

to discharge priestly offices, as was the case with the high priest on each occasion of his appearance before God.¹ Another solution is given: The daily service of the priests was summed up in and interpreted by the special high priestly service on the day of atonement. The writer may combine accordingly into one expression, the great culminating annual atonement of the high priest and the daily offerings of his subordinates in which he often joined. All priestly functions were parts of one symbolical system, and it is that system which is contrasted with the Gospel. **First for his own sins, and then,** the order on the day of atonement (Lev. xvi. 6 ff.). **For this he did once for all.** This statement is limited to "then for the sins of the people," what the high priest offered for them. For Himself Christ needed no expiation whatever. His absolute freedom from sin, assumed throughout the Epistle, has just been expressed (26). DEL.: "The sacred writer's mode of expressing himself here does not even admit of the question being raised, whether in the once-made self-oblation of our Lord there is so much as a distant analogy to the offering of the high priest for Himself." Such an interpretation would fix the stamp of falsehood on all the rest of Scripture, and contradict the fundamental idea of the sin-offering, to wit, that "the only possible atonement for the sinful is that made by the Sinless." Whatever difficulties may arise from this phraseology, two things do not apply to our Lord: He does not daily repeat the sacrifice, and He does not offer it first for Himself. HOLTZHL. refers once more to the intercession, the eternal aim of His life. "His intercession for us, which means the same as His atonement, He accomplished once for all when He offered up Himself." But the interces-

¹ DeW.: *Kaθ' ἡμέραν = δια-παρτός.*

sion (25) is represented as continuous (pres.), His self-offering as past (aor.). The latter is a historic occurrence rendering new attempts superfluous, the former is a ceaseless activity based upon the latter. **When he offered up himself.** As the Aaronic high priest presented a sacrifice for all the sins of the whole congregation, so our Lord made **once for all** an all-inclusive offering, completing the atonement for all sins, for all the world (1 John ii. 2), for all time, by the one act of His self-sacrifice. The victim He presented to God was His own spotless, theanthropic person. "He offered up himself," the Lamb of God that taketh away the sin of the world. The tragedy on the Cross was a great high-priestly vicarious act, the most momentous act in time, the act on which turn the eternities. For the first time Priest and Sacrifice are identified, "but the note once struck is continually sounded again" (viii. 3; ix. 12, 14, 25 f.; x. 10, 12, 14; Eph. v. 2).

For the law . . . explanatory of the contrast between the high priest's sacrifices for his own sins, and Christ having no need of this—a recapitulation of 26 f. This supreme atonement "once for all" brings out the contrast between the priesthood of the law and that fixed by the oath. **Having infirmity** corresponds with "his own sins," **a Son, perfected . . .** with "who needeth not daily." Note also "the law" *versus* "the word of the oath," "men" *versus* "a Son." The law of Moses is meant (vii. 11-19; v. 1). The word of the oath (vii. 20; Ps. cx. 4) came later, in David's time, bringing in a better hope, prospectively superseding it, and confirming the promise which antedates the law (Gal. iii. 17). The irrevocable word of the oath outweighs the law, which itself was subservient to it and provisional. "Having infirmity" = human limitations as well as sinful imperfec-

tions (v. 2). This rendered necessary the constant repetition of sacrifices for themselves, while Christ's absolute freedom from sin gives an all-sufficient, all-embracing efficacy to His sacrifice. **Perfected** (ii. 10; v. 10), "through the experience of a true human life." WESTC.: "The complete idea of the person of the High Priest of the new dispensation is thus gained before His work is unfolded in detail."

The crowning feature, i. e. the scene and the conditions of His priestly work, toward which the whole discussion converges, is now developed and enforced (viii. 1-x. 18).

CHAPTER VIII.

There is given a general view (1) of the sanctuary in which Christ's priestly service takes place (1-6), and (2) of the covenant which it administers (7-13), both corresponding with the dignity of His person, both of them heavenly, spiritual and real.

1-6. Now in the things which we are saying the chief point is *this*: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have somewhat to offer. Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned of *God* when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount. But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better covenant, which hath been enacted upon better promises.

The **chief point**, the main point in regard to things here spoken of. The Greek has been rendered summary, outcome, result, but the discussion proceeds to entirely new points, the highest of which is Christ, exalted and enthroned, acting as Priest for us in the archetypal sanctuary, **on the right hand of the throne of the Majesty**. All previous references to His priesthood (ii. 9, 14 f., 17, 18; iv. 15 f.; v. 9; vii. 19, 22, 25) culminate in the exalted sphere for His high-priestly service. His good offices in our behalf are rendered before the great white throne. The subject follows after the colon, and “chief

point" is predicate to that to which it is prefixed (1-3). **The sanctuary** in which **such a high priest** officiates contrasts with that of the Levitical high priest's, not only as substance with shadow, the reality with the copy, but also as a sanctuary of God's building with that built by men. "Such a High Priest" may be retrospective (vii. 26), or prospective (1, 2), or both. **Who sat down** (x. 12; xii. 2; cf. Ps. 110). He, the eternally perfected One, by virtue of His essential being and of the oath appointing Him, took His seat on high as sovereign of His kingdom. His kingly dignity shines forth in the exercise of His priestly office in heaven. Our High Priest is Himself God, the Son (Rom. viii. 33 f.), and in the application of His sacrifice sits on the throne **On the right hand**, not local, but implying absolute power, equal participation in the divine glory. After gaining a full view of the significance of the statement, the writer repeats i. 3, but in yet loftier terms, to emphasize His transcendent royalty: **throne of the majesty** = "made higher than the heavens" = "perfected forevermore," the climax of all parallel clauses. **In the heavens** connects with "who sat down" and not with "majesty." **A minister.** Surprising announcement! On the throne of majesty, yet serving. Christ sits as servant on the throne, serves while He reigns. Specifically "a minister"¹ performs priestly functions. Christ's exaltation and power are made subservient to human salvation. He reigns that He may save, i. e. fulfil His priestly office. To what a dignity this elevates our fallen humanity! The sense of "minister" here is fixed and explained by 3. HOLTZHL.: "One qualified to offer sacrifices." What the high priest does in a figure within the Holy of holies, He effects absolutely as a

¹ ἀετορηγός = "the standing designation of the priest as minister of Jehovah," Is. lxi. 6; Jer. xxxiii. 21; Neh. x. 40.

minister of **the sanctuary**, i. e. the real one in heaven. **Tabernacle** is distinguished from it by a more general sense, though the two are closely connected (ix. 11, 12). **And** is explanatory. The local boundaries and partitions of the earthly type are not transferred to the heavenly archetype (Rev. xv. 5), although the immediate presence of God may be distinguished from the scene of His manifestation to angels and spirits. “The holies”¹ (“sanctuary”) certainly designates the house of God as to its characteristic idea and essence (Is. vi. 3). **The true**, the real, the original *versus* its imperfect copy. This actually is what it is called, the eternal mansion of God (cf. ix. 24). The designation of God’s earthly dwelling is applied to the heavenly abode in which Christ’s priestly office is discharged, **which the Lord pitched, not man**. What another tabernacle that! The “tabernacle” was of the nature of a tent, hence “pitched” (Exod. xxxiii. 7). Its counterpart is not the work of human hands (ix. 11, 24). Its builder and maker is God (xi. 10). Heaven itself is a creation of God, the Maker of all things visible and invisible. With this emerges the new point of pre-eminence: Christ’s action as Priest. **For every high priest** explains why Christ is engaged in priestly functions. To present offerings is the specific official business of every high priest. **Wherefore**, this being the case, every high priest receiving his appointment (v. 1-6) for this purpose, **this high priest** (1, 2) must of necessity **also have somewhat to offer**. To speak of Christ as High Priest would be meaningless did He not have an offering. He must have something which justifies His appearance in man’s behalf in the high court of heaven, an offering at His disposal, **gifts**

¹ τῶν ἁγίων not = of saints, of holy things, or holy offices. Throughout the epistle, ix. 8, 12, 24, 25; x. 19; xiii. 11—excepting ix. 3, it means the Holy of holies.

and sacrifices (v. 1).¹ 3-6 is proof of 1-3. What the mysterious “somewhat” is, the writer leaves to his readers. He mentions (vii. 27; ix. 14, 25) “His blood”; (x. 10) “His body.” They, it is assumed, will bear in mind that He is a “minister” in heaven, and that His presentation of the Sacrifice there corresponds to the high priest’s presentation of the sacrifice in the sanctuary. The death on the cross which made expiation once for all, needs to be applied (presented) before the throne above, and that is a continuous, a perpetual act. All is rendered clear by the symbolism on the day of atonement: the slaying of the victim, an oblation on the altar, the burning of the body without the camp, and the sprinkling of the blood before the mercy-seat. The first three transactions were fulfilled on Calvary, while the other distinct pontifical action, the bearing of the sacrificial blood into the Holy of holies, finds its antitype in the entrance of Jesus, “by His own blood” (ix. 25), into the presence of God. The acts without the most holy place and the act within were correlate, all constituting one supreme act of expiation. With the blood of the victim slain at the altar as a condition, the high priest entered the most holy place for the purpose of its presentation. So the yielding up of Christ’s life and the presentation to God of that life as yielded up are inseparably linked (Phil. ii. 8-10), but the latter is a continuous act, a perpetual expiatory application. “Once for all” shed on Calvary, “once for all” brought into heaven, the blood of Jesus crimsoms forever the great white throne. The crucifixion in its result on the divine government is the most momentous event in history. The sceptre of the universe is swayed from the cross. The Lamb reigns. Thus is shown the necessity for

¹ The action of the *λειτονρήσ* = *λειτονρήσιν* = *προσφέρδειν δῶρα καὶ θυσίας*.

Christ's death. In order to be a High Priest He "must have somewhat to offer," and He cannot enter into the presence of God for His people with any offering less than Himself.

And so He must have a place of approach, which fulfils the earthly type of the Holy of holies. This solves the mystery of His absence from His people. The discharge of His priestly functions requires that He be withdrawn from His people, like the high priest when he applied the blood to the mercy-seat. The absence of Christ is now shown to be, like His death, an essential part of the fulfilment of our hope. Did Christ continue on earth He **would not be a priest at all**, still less high priest. The law would debar Him from the priesthood. **There are those** on earth **who offer the gifts**, made such by the law (vii. 14). Since then the priestly functions of Christ must be performed somewhere and the law forbids this here, they must be discharged in another sphere, i. e. in heaven (2). His expiatory death occurred, indeed, upon earth—as the slaying of the goat was witnessed by the people—but the proper consummation of Christ's priesthood takes place in heaven. He was never called priest when on earth, and was never known as such until our Epistle gave us this view within the veil. **According to the law** may connect with the antecedent or the relative clause. **Who serve**, lit. "who indeed serve," who in their capacity as priests on earth serve **a copy and shadow of the heavenly things**. They were appointed to represent in picture or drama something higher. The shadow points to the sun in the heavens. **Serve**,¹ here of priestly sacrificial service. The priests, in harmony with the shadowy, unsubstantial nature of the whole ritual, are simply engaged in this roll—an air of depreciation (xiii. 10), yet

¹ θαυμάζειν refers to divine service in general.

the great and divine purpose subserved by them is recognized. “But, forasmuch now that the true High Priest is come, the dignity of the legal priesthood fades away, so the tabernacle itself . . . sinks to the position of a mere pattern and shadow.”¹ **Of the heavenly things.** Some: “the heavenly sanctuary”² (ix. 23, 24). Others: “The ideas of the divine presence and the realities of heaven.” The earthly sanctuary is but the shadow of heaven, its worship a symbol of what is realized in Christ (6; x. 1; John i. 17). **For, see, saith he, that . . . according to the pattern,** the Scripture proof that the Mosaic system was not an original. Moses was instructed to make a copy, a figurative representation of spiritual realities (Exod. xxv. 40; Acts xvii. 44). **For,** belongs to the argument, not to the citation. **Is warned.** The original is used in the active primarily of giving a formal answer to an inquirer, then of giving an authoritative (divine) direction generally; in the passive of the person who receives such direction, or divine revelation (xiii. 25; Matt. ii. 12, 22; Luke ii. 26; Acts x. 22; xi. 7). WESTC.: “All had a prescribed character and a divine meaning.” “Saith He,” the oracle, God Himself (Exod. xl. 1). **According to the pattern** = follow accurately the pattern, the original model seen by Moses. Many expositors: Moses had a vision of the heavenly sanctuary, an apprehension of it which, under divine guidance, enabled him to reproduce it on earth. He accordingly did not produce a copy of a copy, but a structure fashioned (Acts vii. 44) after the original revealed to his vision. The impression flashed upon his inward eye he trans-

¹ ἵποδειγμα, cf. δειγμάτιν = an outline, draught, imperfect copy. σκία emphasizes yet more its imperfection.

² τῶν ἐποργανων, 2.

lated into the visible form of the tabernacle, ministered in by the Levitical priests.

Christ's priesthood pertains not to this "copy." It has to do, not with the shadow of heavenly things, but with the substance, the realities themselves. Disqualified for being a priest on earth, He has obtained a priesthood,¹ a sacerdotal function, as far exalted above the existing priestly service as the new covenant is superior to the old, and its superiority is attested by its superior promises.

But now, logical, not temporal, antithetical to 4.² "If He were on earth" a certain result would issue, but He is not. He has **obtained** a supermundane ministry, **a ministry the more excellent³ by how much also he is the mediator of a better covenant.** "Also," an additional proof of its supernal dignity. Not only is His priestly ministration in heaven, but its superiority is "also" logically involved in the superiority of the covenant He mediates. Covenant and priesthood correspond (vii. 22). Each in turn exalts the other. The better the covenant the greater the priesthood; the higher the rank of the priest the better the covenant. The priesthood is the potency, the covenant is the operation of the potency. Here Christ is **mediator**, there "surety,"⁴ a more general term. "Both point to a sphere beyond that of the Levitical priests." They served to maintain the covenant relation, to remove disturbances thereof, "whereas Jesus is both founder and finisher as well as conservator of the N. T.," combining in Himself as anti-type both the offices of Aaron and of Moses, the latter

¹ *ἱεροτοργία.*

² *ei μὲν αὖτις ῥρῆσις ὑπὸ δὲ.*

³ *διαφορωτίας*, i. 4. The term "recognizes an exceptional excellence in that which is surpassed." The contrast is with 5.

⁴ *μεσίτης, ἐγγυης.*

being the mediator of the O. T. (iii. 1). Jesus proclaimed the new covenant, made the offering by which it was established and sealed, and forever administers it, standing between the contracting parties, uniting them into fellowship. **Which hath been enacted**, lit. "which indeed," "such that it is," this covenant with its treasures, resting upon better promises, has become a fixed law. The Gospel is not only the fulfilment of the law,¹ it has all the force of law (10), supersedes all law. It is the law of faith *versus* the law of works (Rom. iii. 27; viii. 2; ix. 21). Every revelation which ordains and regulates the relation of God to His people, everything in God's universe, comes under the reign of law. **Better promises**: those given in the following inspired description, comprehending the spirituality and efficacy of the new relation (10, 11), which springs from complete forgiveness (12) and meets all the longings and needs of lost men. These promises are "better" pre-eminently because they are sure of fulfilment (Rom. viii. 3). "Promises," it is said, "because they find their realization by man's appropriation of Christ's priestly work."

7. For if that first *covenant* had been faultless, then would no place have been sought for a second.

If that first . . . in distinction from a second, proof that the first covenant to which the readers clung so tenaciously is to be surpassed. Were it free from defect, as good as it could be, did it attain the end to which it points, i. e. bring about perfection (vii. 11 ff., 19), there would have been no occasion to seek after a second one side by side with the first. The end of a covenant is the realization of its promises, and these promises could not be better if the first covenant had contained the best. By their own language relative to a new

¹ *περιφρόθι τηγανα* vii. 11.

covenant, the prophets recognized the imperfect and transitory character of the Mosaic system, and witnessed to the superiority of the new order over the old. **Then would no place have been sought** — there would have been no place for a second, and a second would not have been sought. Not the covenant was sought but “the place for” it, the circumstances under which it could be realized. The first one being yet in full force there was a searching for something more. WESTC.: “The feeling of dissatisfaction, want, prompted to a diligent inquiry; and to this the words addressed to Jeremiah bear witness.” Amid the overthrow of the old system, men were seeking for something better from the prophet Jeremiah. There is suggested, also, the idea of awaiting the set time, the historic manifestation of the better things expected. VON SODEN: since a covenant is concluded by offerings (ix. 16-22), and since offerings required a sanctuary, “a place” must be “sought,” because on earth there was no room for it (viii. 4). Where the place is found, is indicated (viii. 1), and fully described (xii. 22 f.). Herewith follows the prophetic word as to the admitted defects of “that” covenant and the divine purpose to supersede it.

8-12. For finding fault with them, he saith,
Behold, the days come, saith the Lord,
That I will make a new covenant with the house of Israel and with
the house of Judah;
Not according to the covenant that I made with their fathers
In the day that I took them by the hand to lead them forth out of the
land of Egypt;
For they continued not in my covenant,
And I regarded them not, saith the Lord.
For this is the covenant that I will make with the house of Israel
After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them :
And I will be to them a God,

And they shall be to me a people :
 And they shall not teach every man his fellow-citizen,
 And every man his brother, saying, Know the Lord :
 For all shall know me,
 From the least to the greatest of them.
 For I will be merciful to their iniquities,
 And their sins will I remember no more.

Were there no finding fault with that first covenant, no other would have been thought of; but there is **finding fault**, by Jehovah Himself. “Finding fault” *versus* “faultless” (7). The “fault” found is obviously a quality of the covenant. The people’s own experience attested its faulty character, and they too are faulted (9). He saith, i. e. God. The promise, **I will make a new covenant**, stamps, indirectly, the first one with imperfection. It was not the final one. From “behold” to “no more” (12), this magnificent citation is from Jer. xxxi. 31-34, with slight variations from the LXX. (Cf. Ezek. xxxvi. 25-27.) Its Messianic meaning cannot be misunderstood or evaded. WESTC.: “The whole situation is Messianic, no less than the special words. The time of national humiliation is the time of ardent hope. The fall of the kingdom, which was of man’s will, is the occasion of a greater promise.” The prophecy brings out the sharp contrast between the law with its requirements, and the Gospel with its grace. **New covenant.** Many prefer new testament, whence is derived that title for the later Sacred Scriptures.¹ **I will make**—the writer uses a stronger term² than that of the LXX., expressing more clearly the conclusive, definitive, perfecting power of the Gospel dispensation. **With the house of Israel and . . . Judah** = with the whole covenant people.

¹ κανέος “expresses that which is new in regard to what has preceded, as novel in character, or unused; νέος, that which is new in regard to its own being, as having been in existence but a short time.” (WESTC.)

² συντιθέσω.

Israel, the northern kingdom, had also gone into captivity. Although it had sunk into deeper apostasy than Judah, yet God had not cast it off. 10 mentions only Israel, including the whole united nation in this nobler term. All Israel shall have part in the new covenant, which will be **not according to . . . with their fathers.** This characterizes the new covenant negatively. It will not resemble the old. Christianity is not an improved Judaism. It is original, different in character and content from the covenant made with the fathers, although God was the founder of that also. He will do even better for the children than He did for their fathers, fulfilling to them the old covenant by superseding it. **I took them by the hand,** a touching representation of God's gentle and tender dealing with their forefathers. This historic reference leaves no question that the Mosaic economy, the covenant "connected with the formation of the nation," is the subject. The reason for a new one is, **they continued not.** Not only individuals, the whole people, broke away from it (iii. 16). Although through atoning blood they had been delivered from Egypt, and had been baptized in the Red Sea, they fell away from the gracious covenant, and thus the bond was dissolved. **And I**, i. e. I also, or I in consequence, **regarded them not**, had no care for them. The covenantal relation became futile, its purpose miscarried. "For they" . . . and "I": emphatic antithesis. "They" remained **not** in the covenant, rendering it unavailing. And "I" also withdrew the favor vouchsafed by it to the people. Israel's unfaithfulness does not, however, annul God's faithfulness. For with the discovery of the inefficacy of "that first covenant" He devises a new and better one. "And so grace was outbidden by yet larger grace."

The positive attributes of the "new covenant" fol-

low. They are internal or spiritual, efficacious and resting on forgiveness. **The covenant that I . . .** a free act of God, who of His own will contracts gracious relations with sinful men, and binds Himself to confer on them extraordinary blessings. **After those days** — as in 8. After a fixed period, the new covenant will be concluded with the reunited house of Israel. “Israel” is used in preference to “Judah,” of the gracious relation into which God brought His people (Gen. xxxii. 28; xxxv. 10; Exod. xxxiii. 13). **Put my laws into their mind.** Instead of the yoke of legalism, the bondage to the letter, imposed from without, there is to be put in man a divinely implanted law, an ethical principle working from within. **And on their heart also,** having its centre in the heart, a new life force at the springs of action, a part of their inmost personality (2 Cor. iii. 2, 3). Better than the law inscribed on table of stone, with its cold and hard requirements, it will develop, under grace, spontaneous activity in the conscience, the affections, and the will, loving obedience taking the place of obstinate resistance. **And I . . . a God, and they . . . a people.** God purposed in the first covenant to form a people truly His own (Exod. vi. 7; Lev. xvi. 12), by separating Israel from the gentiles, but that was only typical, and the new covenant proves here again to be the fulfilment of the old. It establishes the innermost life communion between man and God (Rev. xxi. 3; 2 Cor. vi. 16). God will, in the highest sense, be their God, adored and beloved by them, they in the highest sense His people, protected and blessed by Him. The result of this new covenant is that **they shall not teach every man his fellow-citizen . . . know the Lord.** “They shall not” = there will be no need any longer of a privileged class, like the priests who read the law to the people (Mal. ii. 7), or the

scribes who interpreted it, and that for the reason that the knowledge of God will be a common heritage, the possession of all His people : **For all shall know him**, as the result of His law engraven on their minds and hearts (1 John ii. 27 ; John vi. 45 ; Joel ii. 28, 32). This passage is perverted when employed to deny the necessity of the written word. Christ has revealed God to men (John i. 18 ; xvii. 6), and the Spirit guides believers into the whole truth, but the revelation alike of the Son and of the Spirit reaches us only through the outward word. The plenitude of revelation thus given and the illuminating power of the Holy Ghost vouchsafed, will cause God to be truly known, yea, truly known to all (Hab. ii. 14). **From the least . . .** The Hebrew idiom uses the positive as superlative. A little child may "know" God as truly as the wise and great (Matt. xi. 25). Pre-eminently will God be known by the inward experience of the forgiveness of sins. **For I will be merciful . . . I remember no more**, reveals the secret of the communion with God effected under the new covenant, prevenient grace blotting out our iniquities. Sin bars the soul from God, and obscures the knowledge of God, and until this barrier be removed every remedial effort proves abortive. The law did not remove it, but the grace of the new covenant forgives as well as gives, and thus man comes to have communion with God. The place of forgiveness in the new economy is initiative. It is the underlying basis and cornerstone. DEL.: "That in Christ Jesus all our sins are once for all forgiven, that we have nothing to do but to receive this forgiveness in humble faith; and that when we fall into sin the covenant foundation still remains, and needs not the repetition of legal sacrifices to give it fresh validity; — this indeed is the principal and fundamental prerogative of

the new covenant : for ‘where forgiveness of sins is, there is also life and salvation.’” This is “the innermost centre-point” of the difference between the law and the Gospel, and herein lies the pledge of the efficacy of the new covenant.

13. In that he saith, A new *covenant*, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

New indicates the other covenant to be old. That significant word of God settled the character of the first covenant, **made it old**, worn-out, no longer of service, and in consequence obsolete. This is the logical outcome of the prophecy. Without directly saying so it points in effect to a better covenant really superseding the earlier one. The abrogation of that is mildly suggested: **that which is becoming old**, “daily growing older and feebler, losing more and more its former life and energy,” is **nigh unto vanishing** (cf. vi. 8), slowly approaching that final point “where its very existence and right to exist will have come to an end.” This aging and vanishing of the Mosaic system was recognized by the prophets.

The Scriptural warrant being given for the new covenant, and for the disappearance of the old, there follow the new priestly ministrations, a better service and a better sanctuary corresponding with the better covenant. Notwithstanding this Scripture, the readers, says DEL., “were dazzled by the pomp of the Levitical forms of worship, and took offence at the humilities of the religion of the cross. To guard them from such temptation, the writer proceeds to show how the glory of the O. T. sanctuary, with its sacred furniture and priestly ministers, pales before the infinitely more gracious and majestic glories of the High Priest of the N. T., and of the eternal sanctuary in which He vouchsafes to mediate for us.”

CHAPTER IX.

1-5. Now even the first *covenant* had ordinances of divine service, and its *sanctuary*, *a sanctuary* of this world. For there was a tabernacle prepared, the first, wherein *were* the candlestick, and the table, and the shew-bread; which is called the *Holy* place. And after the second veil, the tabernacle which is called the *Holy of holies*; having a golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally.

The author lingers reverently among the hallowed treasures of the past. Notwithstanding their faulty and temporary character, those sacred forms had great significance, they were divinely appointed liturgical ordinances. **Now**, logical, better “then,” or “therefore,” referring to viii. 5. **Even**, better, “also.” The old covenant is compared with the new, the former “also” **had ordinances . . . =** divinely ordained regulations as to worship.¹ **Had.** (Cf. 2 “there was.”) It is no longer valid. **And its sanctuary . . . of this world.** These services presuppose a sacred place for conducting them, a *sanctuary* divinely provided (viii. 5). “This world,” *versus* the heavenly *sanctuary* (11) in which Christ ministers (24; viii. 2-4). Its place, material, construction and character were terrestrial. The Greek singular—the general notion of the *sanctuary* without regard to its different parts. **For there was.** In justification of 1, the author details the

¹ δικαῖωμα = “an ordinance or sentence pronounced by an authoritative power.”

constitutive parts. **Prepared**¹ not only = construction, but the supply of all necessary furniture and equipment. **The first** (tabernacle), the outermost, or forepart of the edifice as approached by the worshipper, the two chambers being viewed as two "tents." **Wherein were**—"are" accords with "is called" and "go in continually" (6). **The candlestick** (Exod. xxv. 31-39; xxxvii. 17-24) was made of pure gold, having an upright shaft and six branches, making in all seven lamps. **And the table, and the shewbread**, lit. "the table and the setting out of the bread." The table made of acacia or shittim wood and overlaid with pure gold, received its "sacramental character" from the twelve loaves which were exposed to view upon it (Exod. xxv. 23-30; xxvi. 35; xxxvii. 10-16; Lev. xxiv. 5 ff.). **Which** (qual. relative) is emphatic: which first tent with the sacred utensils is called **the Holy place**, lit. "the Holies."² **After the second veil** (vi. 19),—a curtain hung also before the Holy place (Exod. 26; 31 ff.)—came the inner division, **called the Holy of holies**. "The second veil," made of blue, purple, and scarlet wool, and fine linen, adorned with figures of cherubim, and hung on four gilded pillars, concealed **the second tabernacle**, "the Holy of holies," this Hebrew superlative conveying the idea of special holiness. It was a cube and without light. Among its contents was **a golden censer**, correctly rendered "altar of incense."³ "Censer" would introduce into this brief enumeration a utensil which the O. T. never mentions as part of the furniture of the Holy of holies, and would cause the omission of one of the most conspicuous

¹ κατασκευάσθαι, 6; iii. 3.

² ἡγιαν νερός εἰς τὴν ἡγιαν, the Holy of holies.

³ Philo and Josephus, contemporaries of this epistle, and Clem. Alex. use θυμιατήριον for the altar of incense in describing the furniture of the temple, but the LXX. do not.

and significant articles of the tabernacle. The golden censer was certainly not kept in the Holy of holies, for the high priest could not enter without it (Lev. xvi. 12, 13). Its immediate connection with "the ark" indicates like importance with that, an essential part of the tabernacle, which the "censer" certainly was not. The objection to "golden altar" that it did not, as implied here, stand within the Holy of holies (Exod. xxx. 1 ff.) disappears when we remember its use by the high priest on the day of atonement (Lev. 16). It was significantly located directly before the ark close by the veil, "before the mercy-seat" (Exod. xxx. 6; Lev. xl. 5), convenient for use in conjunction with it in the supreme sacrifice. "The golden altar" stands before the throne (Rev. viii. 3, 4; cf. Is. vi. 6). Both passages show that "the type of heaven could not be without its proper altar (cf. 1 Kings vi. 22 f.). To all intents this altar belonged rightly to the most Holy place, but stood just without for the daily offerings. Not its location, but its import, connects it with the Holy of holies. **The ark of the covenant . . .** (Exod. xxv. 10 ff.), the most sacred and important vessel of all, a chest overlaid within and without with fine gold. The repetition of "gold," "golden," shows the costly and magnificent character of the Levitical cultus. **Wherein¹ was (is) a golden pot** (according to LXX.) **holding the manna** (Exod. xvi. 32-34). **And Aaron's rod . . .** (Num. xvii. 2 ff.). Its budding was the witness of his exclusive right to the priesthood. **And the tables . . .** i. e. the two stone-plates on which God engraved the law (Exod. xxv. 16; Deut. x. 1, 2). Over the ark were the **cherubim . . .** (Exod. xxv. 18 ff.; xxxvii. 7 ff.), two of these symbolic bearers of the glorious divine presence,² their faces toward each other and gazing on the mercy-seat which

¹ ἐν ἧ, along with.

² Cherubim, Heb. pl. of cherub.

they "overshadowed" with their outstretched wings (Exod. xxv. 20). **Of glory** indicates their office. Like flaming chariots they are bearers of the majesty of God (Ezek. ix. 3; 1 Sam. iv. 21; Exod. xxv. 22; Num. vii. 89). **The mercy-seat** was the lid of the ark supporting the cherubim, lit. the "covering," but it is distinct from the ark which is complete without it. It bore the character of an altar, the expiation of the sins of the people being performed by the sprinkling of blood "upon," "toward," and "before the mercy-seat" (Rom. iii. 25). Its place was between the tables of the law and the divine glory, as the meeting-place of God and His people. It was the throne of grace.

But the writer cannot linger on the import of these things. Sublime self-restraint! How suggestive the silence of Scripture! He must go on with the great lesson which is to be drawn from the priestly service which determined the twofold division of the tabernacle.

6-10. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which is a parable for the time now present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

Now these things . . . turns to the main thought, for the sake of which the sketch of the sanctuary was introduced, and especially to the significant limitations of its respective parts. **Having been thus prepared**, they did not meet the need of the worshipper. **The priests versus "the high priest"** (7). **The first tabernacle** (2), the anterior chamber, the holy place, the scene of man's (symbolic) worship, the way of his approach to God.

Go in continually *versus* “once in the year” (7), every day (xiii. 15), “without intermission, on any and every day of the year,” a service knowing essentially no formal limits. **Accomplishing**, performing, **the services**: offering incense morning and evening, trimming and lighting the lamps (Exod. xxx. 7), and placing and removing the shew-bread on the Sabbath. **But into the second**, the inner chamber, the most holy place, “the oracle,” the symbol of the immediate divine presence, **once in the year** (Exod xxx. 10; Lev. xvi. 34). Only on the day of atonement, the tenth day of the seventh month (Tisri), was the mercy-seat enthroning the divine presence accessible and then only to the high priest. On that day he entered indeed more than once, first with the blood of the bullock **for himself**, then with the blood of the goat **for the errors of the people** (Lev. xvi. 12-16). Tradition has him enter four times, first, with the pan of live coals and the incense, and fourthly after the evening sacrifice, to bring away the censer, but only the two enterings for atonement concern us here. **Not without blood.** Emphatic. What restrictions beset the approach to God: only one approach a year was allowed, and then to only one representative, and to him only as he came with another life than his own. (Cf. x. 19.) **Which he offereth.** The use made of the shed blood in the Holy of holies is the essential expiatory action (Lev. i. 5). DEL.: “First the blood of either sacrifice was sprinkled, once upwards, and seven times backwards before the mercy-seat; after this the horns of the altar of incense were anointed with the mingled blood of both sacrifices, and the same sprinkled seven times before it; lastly, the remainder of the blood was poured out at the foot of the altar of burnt-offering.” **Errors,**¹ offences

¹ ἀγνοία = sins of ignorance.

not committed in open defiance of God's law, but unconsciously, through human weakness. Only for sins committed with a passive consciousness was expiation provided (vi. 4-6; x. 26 ff.).

These divisions and arrangements of the sanctuary are mute object lessons by which the Holy Ghost taught **that the way into the** (most) **Holy place** had not yet been revealed, that no way to God stood open. Approach to God was possible only through a representative and then under manifold restrictions. WESTC.: "The tabernacle witnessed constantly to the aim of man and to the fact that he could not as yet attain it. He could not penetrate to that innermost sanctuary to which he necessarily looked, and from which blessing flowed. The same institutions which brought forcibly to the Israelite the thought of divine communion made him feel that he could not yet enjoy it as it might be enjoyed." The supreme act of worship, in which the high priest passed through the Holy place, was but an exhibition of the imperfection of the covenant (vii. 11), and a prefiguration of the passion and ascension of Christ (11).

The Holy Ghost this signifying . . . lit. the Holy Ghost indicating this: **that the way**, etc. Temporary and inferior as was the old dispensation, it served a divine purpose. The ideas expressed by these forms and the negative results of their administration accorded with the design of the Holy Ghost. God speaks by ordinances as well as in words, by inaudible sacraments as well as by audible sounds. The Holy Spirit whom Christ promised as the Church's Teacher (John xvi. 13), filled the same office under the Jewish Church (iii. 7). "Signifying" (pres.): He interprets these voiceless types, and that continuously.¹ He not only inspired the Script-

¹ *ηλοῖν*, cf. xii. 27; 1 Pet. i. 11.

ures and their ordinances, but imprints their lessons on our minds (1 Cor. ii. 12 ff.). **The way into the holy place**, lit. the way of the holies, is the way of approach to it (Gen. iii. 24; cf. x. 19). **The holy place**, lit. "the Holies" (pl. of manifoldness), the Holy of holies. In 3 it = the outer sanctuary *versus* the inner, but it = the latter in 12, 24, 25; x. 19; xiii. 11; cf. Lev. xvi. 2, 16 f., 20, etc., here not the typical one on earth, but the real one, "the place of the Divine Revealed Presence." **Hath not . . . manifested:** the way of approach is barred, hidden, while as, as long as, **the first tabernacle** (2, 6) **is yet standing**. "The holy place," = the Holies, comprehends here both chambers, "the first" (6) and the "second" (7). The former was the vestibule of the divine presence chamber, the way of approach *versus* the presence itself, the scene of worship *versus* the scene of revelation. And this sanctuary of habitual worship "yet standing," showed the restrictions on the worshippers. The way of approach itself proved an impassable barrier between them and God. As long as that continued as an appointed place for worship,¹ the people had no way opened into the most Holy place. As long as the "second veil" concealed the abode of God from those worshipping in the fore-chamber, the way of approach was closed up. The people were excluded from the ante-chamber, even as the priests were shut out from the inner chamber. That chamber, therefore, in which the priests officiate daily and which bars access to the Holiest, must be done away with, before immediate access to God is made manifest. The old system must give way before the new ere the Jewish-minded Christians can realize immediate communion with God. **Which indeed**, this "first tabernacle," barring access to the most Holy place, was but a parable

¹ στάσις, cf. x. 9, στήση.

of the O. T. economy, a similitude in fact, not in discourse, an illustration, nothing more. **For the time now present,** for the present time, a symbolic representation designed to last till the present time and no longer. This present age, the period in which the types are being fulfilled and the shadows are passing away (i. 1), is contrasted with **a time of reformation** (10). **According to which**, corresponding with which parable, the closed presence chamber declaring the imperfection of the Levitical service, **are offered both gifts and sacrifices** (v. 1; viii. 3 f.) **that cannot** bring the guilty conscience peace. If the right disposition prompted his offering the worshipper experiences "an answering operation of grace," but in his moral consciousness perfection is wanting. The sense of guilt and the bondage of the flesh remain, the relation to God is not changed, for the Holy of holies continues closed. Perfection, the goal sought, is not found (ii. 11; vii. 11, 19)—an appeal to their conscience, let it testify. **The worshipper**, alike the ministering priest and every pious Israelite for whom he sacrifices. **Being only (with meats . . .)** better: "which consist along with meats," etc., "only in ordinances of the flesh **imposed until a time**," etc.,—the ground of the insufficiency of that system and the purpose of its enactment.¹ These offerings, so far from meeting the demands of the conscience (9), move only in the sphere of the natural life (1; vii. 16). "Meats and drinks" (1 Cor. x. 2-4) may refer to sacrificial feasts (Exod. xxxii. 6), especially the passover, or, = all the written and traditional ordinances concerning such matters, including the distinctions of clean and unclean, widely discussed in the apostolic age (Rom. 14; Col. ii. 16-23; 1 Cor. viii.). Regarding "drinks"

¹ ἡπικέμενα, like δυνάμενα, refers to δῶρα καὶ θυσίαι; ἐπὶ in the sense of accompanying, attached to, "in one category with," meats, drinks, etc.

(cf. Lev. x. 9; xi. 34; Hag. ii. 13; Col. ii. 16.) **Divers washings**, lit. “divers baptisms” (Mark vii. 4). Sprinkling and pouring meet us everywhere in the Mosaic ritual, immersion never (Exod. xxix. 4; Lev. xi. 25, 28, 32, 40; xiv. 6-9; xv. 8 ff.; xvi. 4-24 ff.; Num. viii. 7; xix. 17). **DEL.**: “Not so much the priestly washings before sacrifice, as the various baths and purifications prescribed in the Thorah after ceremonial defilement, and infinitely multiplied in the unwritten law.” **Imposed** includes the idea of what is burdensome, painful. **Until a time . . .** These ordinances were provisional, designed to serve until the imperfect shall pass into the perfect, the “copy and shadow,” the “pattern” and the “parable,” into reality, when unclouded communion with God shall be attained. This epoch, — the promise of a better covenant and better sacrifices (viii. 8-12, 23), commences with the appearance of Christ, and culminates with His second coming. **Reformation**, amendment ; (Acts iii. 21): “restitution ;” (Matt. xix. 28): “regeneration.” What, as just shown, could not be effected by the observances conducted by the high priest, has been effected once for all by Christ.

11-15. But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance.

But Christ, antithesis, first, to 9, 10, but properly to

the whole preceding paragraph.¹ The chief and most vital truth presented here is Christ . . . has entered, through the greater . . . tabernacle . . . and through His own blood into the Holies, obtaining eternal redemption. There are four points of contrast : (1) The high priest entered year by year, Christ once for all; (2) he into the "sanctuary of this world" (1, 7), Christ into the actual presence of God; (3) he offering the blood of appointed victims, Christ His own; (4) he obtaining no more than a sanctifying of the flesh, Christ eternal redemption. It is the entrance of the high priest on the day of atonement with which Christ's work is contrasted. While the condition of entrance is in both cases the same: through blood, there is in the efficacy of the offering, respectively, a difference as great as that which stretches between the scenes where each is offered.

Christ having come. That fact was the turning point in the history of mankind, the boundary between its "two great periods of prophetic preparation and evangelical fulfilment." Christ is often represented as "He that was to come"² (Luke xii. 51; Matt. iii. 1; Acts v. 22; cf. 28). **A high priest** (iii. 1). DEL.: "From the first moment of the incarnation He was High Priest by vocation and potentially; all that followed was but progressive development of that original calling." **The good things to come** (15; x. 1).³ He by His priestly offering procures "the good things" which it was impossible for the sacrifices of the O. T. to procure. "To come," cf. the "better promises," things hoped for" (xi. 1, etc.) = "eternal redemption." **Through the . . . perfect taber-**

¹ δὲ *versus pūr*, I.

² παραγγέλμενος is more than γενόμενος, = "being present at some marked place or company."

³ μελλόντων, cf. ii. 5; vi. 5; xiii. 14.

nacle. To the majesty of His title, “High Priest of good things,” corresponds His high-priestly work, the heavenly counterpart of that which transpired in the earthly sanctuary. “Tabernacle,” “the first tabernacle” (8), = Christ’s human nature, and the Holy place = the Holy of holies, Heaven. The first tabernacle with its veil was both a barrier and a portal to the most Holy place. As the high priest had to pass through this in order to approach the divine presence with blood, so it was necessary for Christ to have the tabernacle of His body in order that He might bring His own shed blood before the presence of God. Thus “through” is both local and instrumental. Christ used His body in His work. **Nor yet** (not indeed) **through**, presupposes a preceding clause connected with “entered . . . into the Holy place.” Two things mediated the Lord’s entrance, His body and His blood. The view that the “greater tabernacle” = the heavenly one, does not exclude this interpretation, when we remember that Christ is the habitation of God (Col. ii. 9), and that the subject is His ministry in heaven where with and in His human nature He acts as High Priest. The latter view also preserves the distinction between “the holy place” and “the tabernacle,” the “illocal” eternal abode of the infinite, self-centred God-head, and the “supra-local” place of divine manifestations, the realm of the beatific vision (Rev. xv. 5), “the heaven of the blessed.” Through this Jesus passed within to the invisible immediate majesty. **More perfect**, answering completely the end in view; **not made with hands**, apposition to the preceding, and = **not of this creation**, a favorite N. T. expression (24; viii. 2; Acts vii. 48; xvii. 24; Mark xiv. 58; 1 Cor. v. 1), God’s immediate work, forming no part of this visible, mutable, cosmic (1) order of things in which we sojourn (2 Cor. iv. 18; Rom.

viii. 19, ff.), but belonging to the invisible world of glory above (viii. 2). **Nor the blood of goats . . .** with which the high priest secured his yearly admission, a calf or bullock being offered for himself, a goat for the people (vii. 13). Christ, too, obtained entrance only by means of blood (viii. 3), not such blood, however, **but through his own** (cf. 25; xiii. 12; Acts xx. 28), through a blood as much more precious than that of mute victims, as the true tabernacle of God is above the typical. There can be no approach to God in the sinner's behalf without an atonement. Even the Son of God could not, as the representative of sinful humanity, come before God, except by means of His heart's blood having been poured out in sacrifice. That blood unlocked Heaven for us, and it did **so once for all**. So complete and all-comprehending was the efficacy of "His own blood" that no annual repetition of the sacrifice is required (7). **Having obtained eternal redemption**, redemption that is valid forever. By His one priestly act including His sacrifice and His entrance, He opened the way forever (Matt. xxvii. 51). "Having obtained," better, "obtaining." The entrance and the obtaining coincide. The resurrection and ascension crown the passion, complete the great redeeming act, bringing the blood before God.¹ **Redemption.**² The figure of deliverance by expiation is changed to deliverance by purchase or redemption. Christ yielding up His life a propitiation for sin = paying a ransom to God. The redemption price,³ was His blood (14; Eph. i. 7; Col. i. 14; 1 Pet. i. 19); His life (15; 1 Tim. ii. 5; Tit. ii. 14); Himself (25, 26; Matt. xx. 28),

¹ *εἰρήνηρος* implies exertion; the mid presents the issue as one of personal labor.

² *λιτράσις*, redemption, release or delivery of a person from captivity through a ransom.

³ *λιτρόν*.

and this effected our "eternal" release from the guilt and punishment of sin, with restoration to communion with God. Redemption was the object of our High Priest appearing before God, carrying His own blood, His life, given up on our behalf, and that "appearance once made, the object was gained, and gained forever."

For if the blood . . . The results of Christ's work are now developed (ix. 13—x. 18). The declaration, "obtained eternal redemption," is expressly justified by an argument from the less to the greater, from the outward to the inward (13, 14). That blood is purifying, is presupposed from the O. T. sacrifices and ablutions. Their virtue in fact sets forth and extols the infinitely superior merits of Christ's offering. If they, within their proper sphere, have purifying power, how much more this within its proper sphere? If outward ceremonies purge the flesh, how much more will an act of inward moral self-immolation purge the heart and conscience? The comparison is twofold, that of Christ's blood with the blood of beasts, that of the inner spiritual sphere with that of the outer. Two instances of the typical sacrifices are adduced, the yearly one of "goats and bulls," = "calves" (12), and the occasional one of the red "heifer," which removed the defilement contracted by contact with death. After a spotless red heifer had been entirely burnt outside the camp, the ashes were laid up and mingled with water and sprinkled on "the defiled" (Num. xix.; cf. 19, 21; x. 22; Ps. li. 9). **Them that have been defiled¹ versus sanctify** (pres.) **unto the cleanness** (purification) **of the flesh**, producing ceremonial purity and restoring to the congregation. **Unto** denotes the measure of the result.

¹ κοινοῦν versus ἀγαπῶν, to profane versus to hallow.

It hallows as to destination, whereas the blood of Christ cleanses actually. The former is directed to **the flesh**, to outward relations, the latter has cleansing power over the conscience (1 Pet. iii. 21), effects regeneration. If outward sanctification follows in the one case, how much rather is an inward sanctification wrought by the blood of Christ, **who through the (His) eternal Spirit offered himself . . . unto God.** If the blood of slaughtered victims, destitute of rational, spiritual powers, is efficacious, how incomparably more the blood of Christ, who, by a personal, fully conscious, and absolutely voluntary act of His eternal spirit, yielded Himself up to God. If the blood shed mechanically and of constraint has virtue, what must be the virtue of Christ's own blood shed in the exercise of the highest ethical power (John x. 17 f.). "He offered Himself, living through death and in death." Not the death of Christ is presented as the purifying agent, but "the blood of Christ." Life resides in the blood, and the priestly sacrifice upon the altar of the cross preceded the presentation of "His own blood" (12), made the latter possible. **His eternal spirit.** His inward, self-determined being, in union with His undying human spirit (vii. 16), was the divine eternal spirit. The God within Him moved Him to offer up Himself unto God. In the contrast of spirit with flesh, the **eternal** appears as an essential attribute, *versus* the perishable "flesh" (1 Pet. iii. 18; 1 Tim. iii. 16), but it also recalls the truth that the offering is an eternal act (Rev. xiii. 8). **Without blemish**, immaculate. What was an outward prerequisite in the Levitical victims was satisfied absolutely by Christ (iv. 15; vii. 26). **Cleanse your (our) conscience.** How infinitely superior, as a cleansing medium, "the blood of Christ!" The self-surrender to God of a pure, sinless, divine-human, ever-enduring life, has in it an ineffable

virtue commensurate with human need. It relieves the conscience of guilt, purifies man's inward consciousness of his personal relation to God, and removes "the shameful burden of a sense of impurity and alienation," which, like a corpse (Eph. ii. 1), writhes in **dead works**, works devoid of true life. It communicates a vital force to the heart. Both justification and sanctification are included, the cancelling of guilt and the inspiration of a new life (1 John i. 7), for its result and purpose is **to serve the living God** (iii. 12; x. 31; xii. 22, etc.). "Serve" = worship,¹ "the living God" *versus* "dead works." The blood of God (Acts xx. 28) applied to the conscience sheds abroad His love in our hearts, and that begets our love to Him. Conscience, relieved of its burden, springs as by a natural bent into communion with God. **And for this cause . . .** referring back. The truth just stated brings out a new aspect of Christ's work. Because of this value and efficacy of Christ's blood, *versus* the inadequacy of the Levitical offerings, **He is the mediator of a new covenant** = "of good things to come." The shedding of His blood inaugurates a new covenant. "New" is emphatic. The ruling idea of 1-10 was the **first covenant**, the contrast offered by 11-14 gives the rationale of the **new covenant** (viii. 12). Corresponding with the effect of Christ's blood in procuring for man communion with God, there is also a new covenant. WESTC.: "The new internal and spiritual relation of man to God, established by Christ, involved of necessity a new covenant." To put our salvation beyond all peradventure, God founded a new covenant (viii. 8) and sealed it with the expiatory blood. **Mediator** (xii. 24; Gal. iii. 19 f.; 1 Tim. ii. 5), not merely its founder, but the "middle person" representing and uniting both sides. **Covenant** (vii. 22;

¹ *λατρεύειν*, ix. 9; x. 2; Rev. xxii. 3.

viii. 6, 8, 10; xii. 24). Some prefer "testament," because in the next sentence the word = a testamentary disposition. The two meanings interblend here as they do in the Greek word. The covenant involves the promise of a future divine blessing, frequently distinguished in O. T. by "inheritance," and this idea passed over into the N. T., hence the expression "eternal inheritance." Both significations have the common notion of God binding Himself to bestow treasures. Alike the author of a covenant and the author of a testament determine the blessings to be dispensed, and on what conditions. In the latter case death gives validity to the compact, and here it took place—a voluntary death, an atoning death—**for redemption of** (from) **the transgressions . . .** from their consequences, their bondage, and their presence in the conscience. **Under¹ the first covenant**, the Mosaic (i ; viii. 7). The Hebrews experienced the failure of the first covenant not only to secure absolute and abiding forgiveness (9), but also to prevent transgressions, and their history is typical of the history of God's relation to mankind as one great whole. **That**, in order that, includes in its scope alike the purpose of the new covenant—that the called may attain their inheritance—and that which was done for its attainment, namely, a death having intervened, a death which atoned for all past transgressions, enabling the "called" to enter at once upon the inheritance. **They that have been called**, no longer limited to Israel, all to whom the invitation of the Gospel comes (iii. 1 ; Acts ii. 39), an echo of the parables (Matt. xxii. 3, 4, 8 ; Luke xiv. 7, 24 ; cf. Rev. xix. 9). The necessary condition having been satisfied, a death having taken place which annihilated the accumulated transgressions, and which

¹ "Under": *ἐπι* expresses the conditions or accompanying circumstances.

formed the pledge of a new covenant, its positive fulfilment may now be realized. The called may receive in fact the object of **the promise** (vi. 12, 15; x. 36; xi. 13, 39), the contents of the covenant (iv. 1-11; vi. 11-19). What the first covenant promised is attained under the new. The land of Canaan and the temporal blessings of Israel only shadowed forth the spiritual realities to be enjoyed under the new covenant. **The eternal inheritance** — “eternal redemption” (2), expressive of their title to these possessions (1 Pet. i. 4; Eph. i. 8) as a pure gift, which comes into their possession through a death, the propitiatory death of the mediator.

16-22. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for doth it ever avail while he that made it liveth? Wherefore even the first *covenant* hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying, This is the blood of the covenant which God commanded to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

The new covenant is based upon forgiveness, but forgiveness with man’s reinstatement in God’s favor is brought about by an atoning death, a truth which brings out the testamentary sense of the term rendered “covenant.” A testamentary compact **is of force** only **where there hath been death**. It is not valid **while he that made it liveth**. A general truth in common life illustrates the saving truth of the necessity of Christ’s death for the establishing of the new covenant. The Gospel is His last will and testament, and we celebrate His death as the ground of our “eternal inheritance” therein devised. The free gift of the new covenant became valid

by another's death. **There must . . . be the death**, be brought in, produced in court, proven to be a fact, otherwise it has no legal force, "avails" nothing. No inheritance is possible apart from the testator's death. "Where there hath been death," lit. over the dead: it is valid¹ on condition of men being dead, not otherwise. **Doth it ever . . . better**: it surely is of no force while he . . . is still living. The testament becomes operative only in the event of the author's death. That a testamentary devise becomes valid by death, is illustrated by **even the first covenant**, which required the death of sacrificial victims in order to its establishment. The wages of sin had to be met (symbolically) even before the first covenant went into force—another justification for Christ's death.

The Hebrew code as well as the civil law makes death the prerequisite of a covenant or testament. WESTC.: "The unchangeableness of a covenant is seen in the fact that he who has made it has deprived himself of all further power of movement in this respect." Death marks the immutability of the terms, so that they cannot be recalled. At the same time "it conveys the thought of atonement, of life surrendered." **Wherefore**, since a covenant premises a death, even **the first one**, so inferior to the new, **was not dedicated** (x. 20; John x. 22), inaugurated, **without blood**. Cf. Exod. xxiv., a passage freely reproduced here. **For when . . . had been spoken by Moses unto all the people according to the law**, better, "according to the law unto all . . ." The "law" was the guiding principle for the "commandments." The latter were fashioned according to its scope and tenor. All the terms of the divine covenant having been fully declared (Exod. xx. 22) and accepted by the

¹ *βεβαια*, valid, fixed, irrevocable.

people, recourse was had to **the blood of the calves and the goats**, the very offerings by which the high priest approached the divine presence. Blood was brought forward as the seal of the new relation. "Goats" are not directly mentioned in Exodus, neither are "water, scarlet wool and hyssop," nor the sprinkling of "the book." Those offerings, too, are designated "burnt-offerings and peace-offerings," the sin-offering not having yet been instituted. There is here no contradiction of the narrative, only additions derived probably from tradition and familiar to the readers. For the use of water in connection with blood, cf. Lev. xiv. 6, 7; Num. xix. 19. A bunch of hyssop fastened to a stick of cedar wood and wrapped around with scarlet wool was used as a sprinkler, water being added to prevent the blood from coagulating as well as to increase the quantity of the liquid. **Both the book**, the book of the covenant (Exod. xxiv. 7) though the work of God, yet being outwardly the work of man, and therefore defiled, required purifying blood; **and all the people** who entered into the covenant, not literally every individual, but the body as a whole. Half of the shed blood was sprinkled on the place of sacrifice, expressing the gracious relation into which God had entered with them on the basis of atoning blood, and half of it on the people themselves, "to meet their longings for such covenant grace with the assurance of its bestowal." DEL.: "Sprinkled with the blood that has been sprinkled on the altar, they are united to the God with whom they have been reconciled." **This is the blood . . .** As the Hebrew and LXX. read: "Behold, the blood," etc., the writer may have had in mind the language used at the institution of the new covenant (Matt. xxvi. 28). "This blood," sprinkled on God's altar, on the covenant book and the covenant people, is the ratification of **the cov-**

enant which God commanded.¹ It was not an agreement between two equal contracting parties, it came wholly from God, who proposes the terms and imposes the obligations. **To you=ward**, looking to you, in your behalf. **Moreover the tabernacle . . . he sprinkled**, a kindred but subsequent transaction,² exemplifying the same general law. The medium of approach to God required atonement, and therefore the whole procedure was vitiated unless cleansing blood was applied. Exodus does not record the sprinkling of the tabernacle, etc., only that it and "all that is therein" was anointed (xl. 9); but Josephus does, and since oil was intended to hallow or sanctify them (Lev. viii. 10 f.), and blood to purify them (Lev. viii. 15, 19), (positive and negative), it is obvious that the sanctuary and all the vessels of the liturgic service must have been cleansed with blood as well as anointed with oil. **With the blood**, i. e. the blood of the covenant, the blood by which it was inaugurated. From these individual examples, the cleansing efficacy of blood is resolved into a general principle. **According to the law**, which was itself inaugurated by blood, **I may almost say that all things . . . by blood**. Exceptions are given (Exod. xix. 10; Lev. xv. 5 ff., 27; xvi. 26, 28; xxii. 6; Num. xxxi. 22, 24). Whenever there is a special need of cleansing, blood is the prescribed medium. **All things**, men as well as things, are (symbolically) cleansed thereby; and in the matter of ethical, personal cleansing this principle is universal. In Lev. v. 11-13 the principle requires blood, but because of poverty a substitute is accepted. **And apart from shedding** (outpouring) (7, 18),³ either the shedding of the blood in slaying the victim, or the

¹ ὁ θεός, emphatic.

² As shown by ὄ&

³ ἀπατεκγονία, found nowhere prior to this, may have been coined by the author.

outpouring of the blood at the altar, procuring the blood or presenting it. The one act completes the other. Only the presentation of the blood atones, but it is obtained by the slaying of the victim. **There is no remission**, better, “no remission takes place.” “According to the law” only the effusion of blood, by means of the soul contained in it, has atoning efficacy; only the power of a pure life surrendered to God (26) avails for the discharge of the sinner from his burden and curse.

A twofold conclusion follows these considerations: such a cleansing of the material copies of heavenly things was necessary (viii.2, 5), and *a fortiori* an analogous cleansing of the heavenly things themselves with superior sacrifices. Since the type needed ratification by blood, its fulfilment must have a like effusion of richer blood—“a sacrifice of nobler name and richer blood than theirs.”

23-28. It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this *cometh* judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

It was necessary therefore, from 16, 19-22, which show blood to be indispensable to cleansing and consecration in Levitical worship. The necessity of the second follows inevitably as a postulate from the first, the whole design of those “copies” being to forecast and prefigure the spiritual realities. What was required in connection with its “pattern” is of course required in the Gospel economy itself. Sacrificial blood-shedding

was a necessity alike in the symbol and the reality. The shadow points to the substance. Christ is the fulfilment of the law, His blood the counterpart of the ceremonial blood, His ministry in heaven the archetype of the ministrations in the earthly sanctuary. **The copies** — the tabernacle and its sacred furniture. **With these** (19). DEL.: "Blood of various kinds." WESTC.: "Ceremonial observances . . . according to the law." These copies needed cleansing because they were used by man and shared in his defects (Lev. xvi. 18). **But the heavenly things** . . . not simply "the things in the heavens," but those things which constitute properly the heavenly order (iii. 1; viii. 5; John iii. 12), answering to the sanctuary with all its furniture, "heaven itself" (24). Does heaven itself need cleansing? Man is so bound up with the whole finite order that the consequences of his action reach to the boundaries of Creation (Gen. iii. 17 ff.; Is. xxiv. 5, 6; Jer. xxiii. 10; Rom. viii. 18 ff.), and even heaven was not unaffected by the stupendous catastrophe of the fall. Its doors were closed; the spirit denied approach to its eternal home (Gen. iii. 24), and a shadow fell upon the great white throne. The stain left by sin on heaven itself must of necessity be done away, by atoning blood. "Thus the blood of Christ, by which the new covenant was inaugurated, availed also for the cleansing of the heavenly archetype of earthly things." **With better sacrifices**, refers to the one offering (25, 26), the pl. being used in consonance with the general forms of expression in the verse, the pl. of class or category. Or, *versus* the many sacrifices, the one single offering fulfilled perfectly all the ideas symbolized by them. The characteristic use of blood in cleansing all the symbolical and real approaches to God, reveals the transcendent import of the one oblation presented to the Father in the courts

above. Thus there is disclosed, in a new and striking light, the necessity for Christ's death. It secured the purification of the heavenly sanctuary in fulfilment of those memorable sprinklings connected with its earthly type. The significance of Christ's heavenly ministrations is disclosed, the necessity for His continued activity in the upper sanctuary (12).

For, in justification and elucidation of 23, showing that that requirement was met by the entrance of **Christ** (11), into **a holy place**, the Holy of holies (8). That **made with hands** (11) was not God's true dwelling-place (Acts xvii. 24; vii. 48), it was only **like in** pattern to (of) the true. **Pattern**, lit. antitype, used here in the sense of corresponding with the type, a counterpart of the original shown to Moses (1 Pet. iii. 21). Not having entered into this artificial typical abode of the divine Presence, He must have entered heaven itself, the true dwelling-place of God, the innermost seat of His self-manifestation in glory. **Now . . . before the face of God for us.** Instead of the object of His entrance being thus expressed we should have expected: into heaven itself now to cleanse it with the better sacrifice. But the appearance of Christ before the face of God is equivalent to this. His presence before the throne as our High Priest, bearing our names upon His breast, and presenting His own blood as the expiation of our sins, suffices for the removal of every trace of the disturbance wrought by sin in heaven. "Now to appear," *versus* the ineffectual atoning attempts in the past.¹ He is admitted before the unveiled face of God, *versus* the Levitical high priest, whose typical approach to God was enveloped by a cloud of incense. "Now"

¹ *iηφαντθῆναι*, "appear" to present himself; not that he sees God, but he is seen of God, regarded with favor, accepted by Him (Gal. iv. 9; 1 Cor. xiii. 12; viii. 2, 3).

denotes a present act in the case of each believer, for He appears **for us**. DEL.: “The final object of His entrance into heaven is there to appear before God **for us** (put last for emphasis), presenting on our behalf no exhausted sacrifice, nor one of transient efficacy or needing repetition, but Himself in His own person as an ever-present, ever-living victim and atonement.” **Face of God** (Matt. xviii. 10; Rev. xxii. 4), in O. T. = the revelation of His presence (Exod. xxxiii. 14; Deut. iv. 37, Rev.), either in judgment (Ps. xxi. 10, Heb.), or as the defence (xxxii. 20) and crowning joy of the faithful (iv. 6, 7; xvii. 15; cf. Num. vi. 25). Christ’s appearance before God is the effective presentment to the Father of His whole work and passion for us (vii. 25), one continuous, uninterrupted presentation of Himself as the One who died for our sins and rose again for our justification. For this He entered into heaven, and having once and forever attained this object, a repetition of the sacrifice, **that he should offer himself often**, is not to be thought of. He need not, like the high priest, come away from the divine presence in order to repeat an offering of alien blood—a sublime explanation of Christ’s death and His continual absence from His people. The high priest offered “blood not his own,” Christ offered His own blood, He sacrificed Himself (xii. 14, 26; vii. 27; John x. 5), wherefore, in the nature of things, when once made the offering could not be repeated, as a preliminary to another entrance, unless He should sacrifice Himself again and again on the altar of the cross, which is unthinkable. To “offer Himself” not = His self-presentation in heaven (14, 28; vii. 27; x. 10; xi. 17). In 28 it corresponds with “once to die” (27). The blood of the cross procured Christ’s entrance into heaven and His efficacious pleading for us. **With**

(by) **blood not his own**, *versus* by the sacrifice of himself (26). **Else . . . have suffered.** “An oft-repeated self-oblation would have been impossible without an oft-repeated suffering of death,” a self-evident absurdity. The fact, then, that He did not suffer death repeatedly is a proof that no repetition of the offering was required, that the atonement was not completed by successive oblations, that one sovereign, all-embracing, all-sufficing self-sacrifice met all the requirements for throwing open the Holy of holies. It is operative throughout all time, retrospectively as well as prospectively, leaving no ground whatever for a recurrent atonement. That such a self-sacrifice could be repeated is not conceivable. It was an eternal act of an eternal mind. **Have suffered** = the passion and death of Christ (xiii. 12; ii. 9; Acts i. 3; xvii. 3). **From the foundation . . .** (iv. 3), = creation of the world, ever since man has existence. **But now**, not temporal but logical, *versus* “else,” as things actually are. **Once** = “once for all” (12). **At the end . . .** *versus* from the foundation of the world, the beginning of the ages, at the concluding epoch of time and finite development (i. 1).¹ The death of Christ, including His resurrection and ascension, is the terminus to which all past æons tended. **The ages** (xiii. 8, 21).² To us, says DEL., Christ appeared in the midst of the ages, but the primitive Church took a different view. To her the period between the first and second advents was almost a vanishing point. **Hath he been manifested**, doubtless, of the one manifestation in the flesh *versus* “shall appear a second time” (28). His appearance upon earth (1 John iii. 5, 8; 1 Pet. i. 20), overcoming death in that “He

¹ συντίχεια expresses a consummation, the termination of a succession of preparatory ages.

² αἰώνες has a somewhat different sense, i. 2; xi. 3.

suffered," was the condition of presenting Himself before the eyes of God with His high-priestly ministration. **To put away sin.** The same truth from different points of view in 14, 15, 22; iii. 1. **By the sacrifice of himself,** *versus* "blood not his own," if connected with "manifested," makes that the self-presentation in heaven; if connected with "to put away sin," it points to the instrument by which that was effected. The sublime truth here set forth is, that Christ has, once and forever, in His one manifestation of Himself on earth and in heaven, effected the removal of sin by His one self-sacrifice. This truth corresponds with the divine ordinance concerning mankind. The one death of the Redeemer answers to the one death in store appointed to man in general—and that, too, by an inward relation, for Christ embodies human nature (ii. 17), and fulfils its part. His death is man's payment of the penalty for sin (1 Cor. xv. 5), and since death ends man's work and only judgment ensues, so the one self-offering completes Christ's work, and nothing remains but His return in glory to consummate salvation.

Inasmuch as (iii. 3; vii. 20), = so Christ (28). **It is appointed**, lit. reserved, fixed (2 Tim. iv. 8; Col. i. 5). Vulg., *statutum est*. **Once** has the emphasis. Man having to die once only, shows the impossibility of Christ "often having suffered" (death). Death "once" is the universal law. After that not another death, but **judgment** is in store. That is as certain as is death. "Judgment" is used here not of condemnation or punishment as in x. 27; cf. John ix. 39, but in the sense of decision, award (vi. 2). Its correspondence with Christ coming unto salvation (28) points to the judgment of the last day (x. 25, 37 f.). As Christ being "once offered" . . . answers to man having "to die once," His

second advent for salvation answers to the judgment which cometh after death. In either case, that which follows the one death realizes its import, and corresponding to the interval between death and judgment in man's career is the interval between the first and second advent in Christ's. **Having been once offered**, *versus* "offer Himself" (25), completes the conception of Christ's sacrifice, which was both a passion, a suffering imposed, and a voluntary act. Those who crucified Him had no thought that He should "bear the sins of many;" but the Holy Ghost speaking in the high priest had (John xi. 50 ff.). Wicked hands killed the Prince of Life but His own will and intention consented to it (Acts ii. 23; iii. 18), that He might make His soul an offering for sin. **To bear the sins of many.** DEL.: "In order to take upon Himself, i. e. to make atonement for or bear the penalty of,"—the vicarious punishment for sins. The burden which Christ bore to the cross was the sins of many taken upon Himself as His own (1 Pet. ii. 24). He bore them as a personal load, a vicarious assumption of guilt. He was borne to the altar of the cross bearing the sins of the world. Cf. Is. liii. 12 (6), where the Hebrew combines the meaning of bear and take away, the latter the consequence of the vicarious bearing. He bore them away by bearing them Himself. Of **many**, not the "many" who appropriate redemption, many, not all, but simply in contrast with Christ's single person, and His single offering (ii. 10; Matt. xx. 28; xxvi. 28). All men are many indeed, and the one offering is on behalf of all. And this one offering will be followed by a second appearance, but not again to die for sins, but **apart from sin**, with no purpose whatever as to sin, but triumphantly bringing to those who are expecting Him that salvation procured by His death once for all. Sal-

vation once more "emphasizes the actual efficacy of His work." Its complete realization is the object of the glorious return. **Shall appear,**¹ become visible to those looking for Him. This return is presented as a historical fact (Acts i. 10 f.), an event discernible by **them that wait for him**, analogous to the high priest's return from the darkness of the most Holy place after completed atonement (Lev. xvi. 24). The Church is a waiting bride (Rom. viii. 19, 23-25). For her sake "He will break through the invisibility in which He is now shrouded" (Is. lxiii. 19). **Unto salvation**, "which includes not only the removal of sin, but also the attainment of the ideal of humanity."

The author demonstrates once more how all need for the Levitical sacrifices has forever passed away since Christ offered Himself "once for all" on the altar of Calvary. DEL.: "He recapitulates (1-18) the principal thoughts of the whole treatise, and gives them at the same time a higher and more perfect expression." Contrasted with the completeness of Christ's one single high-priestly action, and its eternal fruits, stands the inadequacy of the Levitical sacrifices, the shadow-like, ever-recurring futile sacrifice of the day of atonement.

¹ *ὑφῆσεται*, different from the verbs in 24 and 26.

CHAPTER X.

1-4. For the law having a shadow of the good *things* to come, not the very image of the things, they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of sins? But in those *sacrifices* there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins.

Westcott's order of words gives the sense more correctly: "For as having a shadow only of the good things to come, not the very image of the objects, the law can never, by the same sacrifices which they—the appointed ministers of the system—offer year by year, in a continually returning cycle, make perfect forever those who come to God on the way which it opens." **For as** . . . What follows is involved in the nature of the case, stated ix. 24-28, and emphasizes the ground for the "once for all" event. The Levitical sacrifices testify by their very iteration to an idea which they are incapable of realizing, and which has its proper realization in the atoning death of Christ. The most striking contrast kept in view is that between "once for all" and "year by year." What was done once under the law had to be done afresh, year after year, which certainly could not have been the case if it had been efficacious. **A shadow** (viii. 5), an obscure, unsubstantial outline cast by an object, **not** the **very image**, i. e. the finished picture, a substantial representation by the help of color; "not even a life-like or proper representation." Others:

the true bodily shape, “the substantial image and form of the realities themselves *versus* their merely typical and shadowy representation. Col. ii. 17 contrasts “shadow” with “body.” WESTC., who holds image to convey the idea of bringing before us under substantial conditions that which is spiritual (Rom. viii. 29; Col. i. 15, 19; iii. 10), illustrates the difference between the “shadow” and the “image” by that between a type and a sacrament. “The one witnesses to grace and truth beyond and outside itself, the other is the pledge and the means through which grace and truth are brought home to us.” **The good things to come** (vi. 3; ii. 5), eternal redemption, future while the law was in operation (ix. 11), and still measurably so (xiii. 14; vi. 18; xi. 1) = **the things**, i. e. the realities, the embodied good things. The O. T. ritual was a shadow cast before by the great Atoning Sacrifice, and it had a momentous import in that it inspired and kept alive the hope of salvation. **The same sacrifices . . .** “Year by year” points to the offerings on the day of Atonement, and so does “bulls and goats” (4), the other sacrifices being included. All that has been offered must be offered again, “year by year.” It is an ever self-repeating cycle of annual acts, and this repetition of the identical offerings shows their inadequacy and powerlessness. **Which they offer**, i. e. the priests, or rather the high priest. **Make perfect**, lead to the goal, eternal redemption (vii. 19; ix. 9) = no more conscience of sins (2). “Continually”¹ should be joined to “make perfect” = “make perfect forever.” The phrase, used only in this epistle, marks “an act which issues in a permanent result.” (Cf. 12, 14; vii. 3.) Them **that draw nigh**,² the congregation for whom the high priest offici-

¹ εἰς τὸ διηγηκές.

² προσερχομένους = “the worshippers,” λατρείοντας, 2; ix. 9; Luke i. 37.

ates (vii. 25). They draw nigh to obtain the blessing sought in the sacrifice. This contrast illustrates anew the completion "once for all" of Christ's sacrifice. Were it also subject to repetition it would be a confession of its impotence and failure. A sacrifice adequate for its purpose ceases to be offered; it has cleansed the worshipper so that sin no longer cleaves to his conscience. This truth is put in the interrogative form: would not those sacrifices **have ceased** altogether had their object been accomplished? had it been possible for them to restore the worshipper to peace with God? He who has no longer a consciousness of sins feels no need of any further expiation. Here is the evangelical truth of Protestantism *versus* the error of Romanism, which continues to offer expiatory sacrifices. The blood of Christ cleanses from all unrighteousness. The atonement of their Lord frees believers from the **conscience of sins**, from all consciousness of guilt. Where this remains recourse is had to expiatory sacrifices. What man needs is to have his sinfulness once and for all expiated. Thus cleansed, he has **no more** a guilty conscience, for even when he sins he avails himself of the all-sufficient sacrifice (1 John ii. 2). **Once cleansed** (ix. 14, 23; Tit. ii. 14) = "take **away sins**" (4) = "sanctified" (10). The perf. implies the permanence of the cleansing = "made perfect" (1). The complete removal of the barrier, sin, effects complete restoration to God. **But in those . . .** presents the very opposite of what was involved in the question. So far from removing the consciousness of sins, these annually recurring sacrifices ever call them up afresh (Rom. iii. 20; Num. v. 15, 18). "Year by year" by such sacrifices they experience not a removal but a reminder of sins. What a contrast between Jewish sacrifices and Christian sacraments! The former is a remembrance of sin, the

latter a seal of redemption (Luke xxii. 19; 1 Cor. xi. 24 f.). What a contrast between the O. T. and the N. T.! In the former our sins are called to mind, in the latter even God remembers them no more. **To take away sins** (ix. 26, 28) **by the blood of bulls and goats** is in fact impossible. Having gradually approached this conclusion, the author now states it point-blank. A colossal evil like sin cannot be wiped out by such a device. Physical agencies can purge away moral evil nor procure moral ends. The bleeding and death of an irrational, unwilling animal does not weigh in the balance against human guilt and can effect no cleansing of the inward man (Ps. l. 13). The only availing sacrifice is perfect obedience to the will of God (1 Sam. xv. 22; Mark xii. 33), a voluntary, rational self-surrender to the will of God, such as was faintly but impressively shadowed forth in the O. T. ceremonial. The language of the Psalm (xl. 6-8) strikingly expresses the prophetic anticipation of “the self-determination of Christ to present Himself in sacrifice to God over against the sacrifices of the law, and so to become the oblation of the N. T., accomplishing what they were unable to accomplish.”

5-10. Wherefore when he cometh into the world, he saith,
Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
In whole burnt offerings and *sacrifices* for sin thou hadst no pleasure:
Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.

Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

The words of the typical David, as if proceeding

from the lips of his divine antitype, express the infinite power of a personal self-sacrifice to meet the requirements of the divine will. **Wherefore**, in view of the impossibility just stated (4). Recognizing this truth the Son addresses the Father when **he cometh into the world**, at the time when a body was prepared for Him (John i. 9; xi. 27; Rom. v. 12). The words are not necessarily restricted to the moment of the incarnation. They apply to each manifestation of Christ as the incarnate One (John vi. 14), "in the whole of His conscious work for God." His pre-existence is assumed. **He saith**, Christ speaking through the Psalmist (7, 10; ix. 28). The true speaker is obvious from ix. 28. **Sacrifice and offering, whole burnt-offerings and sacrifices**, comprehend all the Jewish sacrifices. The first pair presents them as to their material, the bloody and the bloodless (or meal) offerings, the second pair represents the types of the two great classes of offerings, eucharistic and expiatory. This truth re-echoes Samuel's condemnation of King Saul (1 Sam. xv. 22), and is repeated essentially in many passages (Ps. l. 8 ff.; li. 16 ff.; Hos. vi. 6; Is. i. 10 ff.; Jer. vi. 20; vii. 21 f.). "The whole poetry of the psalter is an echo of them." Our passage points to what is the perfect sacrifice: **to do thy will, O God**, the addition, **a body didst thou prepare for me**, expressing the condition and the instrument by which the self-surrender could be made complete, even unto death, and thus the will of God have its perfect accomplishment (cf. 10). **Then said I.** This mysterious language of His royal type on His thorny way to the throne, represents the Son as having witnessed in former ages to the unreal character of the offerings—God had **no pleasure** in them—and as having then voluntarily engaged to make Himself an offering and thus to satisfy the will of God (John iv. 34; viii. 29; xvii. 6),

to yield Himself in absolute active and passive obedience to the will of God, which engagement He now came into the world to fulfil. **Thy will**, the counsel of redemption, which decreed the self-sacrifice of Christ as the only expiation for sin. Christ making this will His own and perfectly fulfilling it is the ground of our salvation. In the last analysis redemption is made to rest on the sovereign will of God. **Thou wouldest not — hadst no pleasure.** In those sacrifices *per se* God had no delight. **But a body . . . prepare.** While this is the reading of the text we have of the LXX., our Hebrew text reads “Mine ears hast thou pierced for me,” a reference to the custom of piercing the ears of a slave when he voluntarily surrendered himself to perpetual servitude (Exod. xxi. 26). It may also mean, Thou hast revealed to me Thy truth, Thou hast given to me the faculty of hearing and obeying Thy will. In the LXX. this capacity to know and obey God’s will is expanded into the idea of a body given or prepared as a medium of self-surrender to the divine will, an instrument fitted for the fullest service. Both texts teach essentially the same truth, namely, what sacrifices are acceptable to God. According even to O. T. a rational, moral self-surrender to God is the true sacrifice. WESTC. : “Man as created had for his end this perfect exercise and perfect development of every human faculty that so he might bring all to God, fulfilling in this way the conception of sacrifice. And sin has not altered the obligation” (Rom. xii. 1 f.). The Son of God became man that in man’s place He might vicariously render this perfect sacrifice, offering up, living and dying, His own most precious and all-perfect life to God, and this has universal atoning validity (10). David, who was God’s anointed, surrendered himself with all his heart to “a definite standard of the will of God,” and in doing so foreshadowed the

absolute submission of Christ to the Father's will. This standard was for David (Ps. xl. 8) the Thorah or law in general, specifically Deut. xvii. 14-20; for Christ, the real speaker in the psalm, it was the whole body of the law and the prophets. They all testified concerning him (John v. 39; Rev. xix. 10). **Then**, when Thou didst prepare Me a body, or, when no offering could expiate sin—doubtless the song of Christ at every fresh stage of His historic mission (1 Pet. ii. 24). He avows His recognition in the sacred volume of the course of action and suffering prescribed to Him, and announces Himself as already on the stage (Is. vi. 8). **Lo, I am come**, for the purpose of fulfilling this course. True sacrifice, according to the O. T., involves moral action and personal self-surrender, but, besides, it must be voluntary, self-determined. **The roll of the book.** Ancient volumes were written on a parchment scroll rolled upon a cylinder, with knobs projecting at both ends. Such a roll of Sacred Scriptures was known to David. **Thy will**, the one supreme consideration emphatically in the consummation of man and in his redemption. That will once known, all problems are solved, all questions are answered, all controversies cease. "The will of God answers to the fulfilment of man's true destiny." The will of God respecting redemption, that will revealed in the Scriptures, is fulfilled in Christ. The language of the LXX. is somewhat abridged, probably to heighten its christological character.

Saying above (5, 6), with this corresponds "he then said" (**then hath he said**) (9). "Then" is repeated from the citation, otherwise we might expect "later" or "afterward." The one utterance is consequent upon the other, the positive declaration, "Lo, I am . ." contrasts with the negative, "Thou wouldst not." WESTC.: "The

continuous expression of the divine will (pres. as in 5) is contrasted with the one abiding declaration of its fulfilment by Christ." **Sacrifices and offerings**, the pl. instead of the sing. (5), is used apparently by way of accommodation to burnt offerings (6), perhaps also to heighten the effect. Those material offerings are shown to have not been acceptable to God, in contrast with the self-oblation of a rational personality, the central truth of Christianity. **The which are.** "Which indeed," all the above-named species of sacrifices (11), are presented according to the law (viii. 4), yet they do not satisfy the divine will, except as a shadow. Following this acknowledgment the Son is represented as immediately ("then") making the positive offer of His personal obedience as something that does meet the divine will. Since material offerings give God no satisfaction, He proposes an offering which will, an offering of Himself in accordance with, for the accomplishment of, the divine will. **He taketh away the first**, as having no significance before God. The offering of outward sacrifices Christ does away with, in order that He may present the true moral offering which avails before God, that **he may establish the second**, i. e. by His obedience bring to realization the divine will (Rom. iii. 31; cf. x. 3). Thus is pronounced explicitly the doom of Judaism. It is not conformed to the divine will, it is not pleasing to God, it cannot co-exist with Christianity, it is put out of the way for the sake of the Gospel. The blessed consequence of Christ's fulfilment of that prophecy in the psalm is salvation. **By which will**, = ("the second," 9), in that will, in the fulfilment of that will through the self-oblation of Christ, our redemption (sanctification) is achieved. The salvation of sinners was the end in view alike in the will of God and in the execution of the will (19, 29; Eph. i.

7). The true self-offering of Jesus Christ was "the only true realization of the divine will for our sanctification." That God so willed it is the ground of our salvation, the originating cause; that Christ offered Himself, is the instrument of our salvation, the mediating cause. **The body of Jesus Christ**, that prepared for Him (5), that in and by means of which He made the oblation consummated on the cross, fulfilling the divine will. Of course, the entire Christ, soul as well as body, the divine in Him with the human, was laid upon the altar, an offering and a sacrifice to God (vii. 27; ix. 14; 25 f.). WESTC.: "The compound name **Jesus Christ** (xiii. 8, 21) characterizes the completeness of the sacrifice under the divine and human aspects of the Lord's Person." **We have been sanctified** = "perfected forever" (14; cf. 17; ii. 10), the forgiveness and inward holiness foreshadowed by the Levitical offerings. **Once for all** may go with offering (vii. 27; ix. 12); but its connection with "sanctified" is preferable. The sanctification of believers is completed on the divine side (14). The writer does not enlarge on the philosophy of the atonement, but confines himself to the fact that God so willed it and that Christ having vicariously accomplished that will in His self-oblation, objective salvation is achieved for all time. With this salvation consummated "once for all" he now contrasts the unremitting, never-ending, fruitless activity of the Levitical priests described (1 ff.), the completeness, the all-sufficient efficacy of His one sacrifice, being vouched for by His exaltation to the throne of God.

11-14. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made the footstool of his feet. For by one offering he hath perfected for ever them that are sanctified.

Every priest. The general term suits the argument better than high priest. The contrast with the latter holds also with reference to the services of the priests, who in fact discharged the functions of the high priest as his assistants. THOL.: "The same wearisome circle of ineffectual efforts which has been shown to characterize the performance of the high priest on the day of atonement is now exhibited as characteristic of the priestly institute in general"—in contrast with Christ's rest from priestly activity. Note the successive phrases: "Every priest," "day by day," "ministering and offering," "oftentimes," "the same sacrifices." **Ministering** (viii. 6, 2), serving as a priest, and especially **offering** sacrifices; **the same** (1); **oftentimes** (ix. 25 f.); **the which**, "which are such that" they **can never take away sins** (4), lit. take clean away.¹ They had no inward power to give peace to the conscience, purity to the heart, or any really new beginning of spiritual life" (ix. 9). **But he**, emphatic contrast, Jesus Christ (10), *versus* these oft-repeated, numberless, ever-the-same, abortive offerings, **offered one sacrifice for sins**, namely, Himself. And after that He **sat down . . .** In token of His work being finished, He rests from all priestly activity, since He accomplished by the one offering what all the Levitical offerings evermore recurring have vainly sought to accomplish—complete expiation. Instead of serving He sits (i. 3), *versus* the Jewish priest who **standeth**, i. e. before the Lord, in the sanctuary (Deut. x. 8; xviii. 17), ever performing anew his functions with the idea of "a work still to be done, of service still to be rendered, of homage still to be paid." The angels stand (Is. vi. 5; Lev. i. 19; Rev. vii. 11; John iii. 29). No priest, only King David, was permitted to sit down in the inner court. But Christ after His

¹ περιλαμβάνειν, to take away all around.

offering "sat down" **on the right hand of God** (i. 3, 13; viii. 1). His priestly service finished, He reigns, as our theanthropic representative He shares the universal dominion of God (Matt. xxviii. 17). A priest king (vii. 17), He dispenses the blessings which accrue from His finished sacrifice. This does not conflict with vii. 25. His self-manifestation as the one priestly sacrifice renders all further expiatory action needless. **Forever**, connected with what precedes, declares the eternal efficacy of Christ's sacrifice (1-10), connected with what follows, it declares that our High Priest above is enthroned in eternal rest. The Son's session at the right hand is contrasted (i. 13) with the ministry of the angels, here with the standing of the priests in their never completed activity. With this reminder of the Melchizedek parallel of their royal priest (Ps. cx. 4), the writer introduces another portraiture of Christ's Majesty from the same psalm; **from henceforth**, the whole interval before His Second Advent (ix. 28), "when the victory accomplished by His death and resurrection will be fully realized" (1 Cor. xv. 23, ff.). **Expecting**, the victory won, He is eagerly waiting for all the fruits to be gathered. The great turn in history was made by the self-sacrifice of Christ on Calvary (ix. 26), and such was its efficacy that its final outcome is assured, and coming ages can only bring on that "divine event to which the whole creation moves."

"Fly swifter, sun and stars, and bring
The promised age of gold."

His enemies, all opposing powers, **made the footstool** of **his feet**, one of the absurd literalisms of the Rev. == "made His footstool." This may mean their destruction (2 Thess. i. 8 f.) at His advent, or their subjugation prior to it, whether subjected to His spiritual

authority, or by force made subservient to His kingdom. The triumph won by His death will be universally recognized. **For . . .** shows on what grounds and by what right Christ enjoys a triumphant royal rest from priestly labors, the abiding sufficiency of His one self-offering for all believers. He rests on the throne because He has forever redeemed them that are sanctified (ix. 9, 12; vii. 11, 19). By the one offering He has perfected (1), brought to the goal the subjects of His priesthood, and that **forever** (12), seeing that the work accomplished by the one sacrifice needs neither completion, addition or repetition. It remains ever available. 14 is identical with 10, with this difference: 10 refers to sanctification in the perf., 14 in the pres., = **them that are being sanctified**. “The ‘being sanctified, are those who by acts of faith (Acts xx. 32; xxvi. 18) make the accomplished work of Christ individually their own.’” The term includes here everything objectively provided by the one sacrifice on the cross, all that is needed for justification and renewal.

That no further expiatory oblation is to be thought of is attested by the Holy Ghost as well as by the fact of Christ’s session on the throne. In concluding the exposition of the priestly service of the New Covenant, the writer recalls the testimony with which he began it (viii. 8 ff.), repeating in substance the two chief points of the promise: the regeneration of the heart and the oblivion of sin leaving no further ground for an atoning sacrifice.

15-18. And the Holy Ghost also beareth witness to us: for after he hath said,

This is the covenant that I will make with them
After those days, saith the Lord;
I will put my laws on their heart,
And upon their mind also will I write them;

then saith he,

And their sins and their iniquities will I remember no more.
Now where remission of these is, there is no more offering for sin.

The Holy Ghost also, an independent testimony, as well as Christ sitting on the throne, **beareth witness**, attests finished redemption. The Holy Ghost is the author of the written word and He testifies of Jesus, who is the fulfilment of prophecy as well as of the law. While ascribing the word to the Spirit the writer allows himself freedom with the letter, altering the structure, changing and abridging the language, etc., "which freedom itself," says DEL., "is a work of the Holy Ghost." The proper nerve of the citation lies in 17, other clauses being adduced only to show this distinctive mark of the New Covenant. With the construction somewhat broken, it is best to read "after He (God) has said this is the covenant . . . after those days," the Lord saith: "putting My law upon their hearts I will write them also upon their minds, and their sins," etc. The declaration of forgiveness is the basis on which the New Covenant is founded, "though it would be disturbing to the sense to divide the promise of forgiveness of past transgressions from its necessary condition—the law written upon the heart." **My laws upon their heart . . . upon their mind.** DEL.: "The law of the O. T. is not destroyed, but deepened and spiritualized. The law once written upon the heart, passes from the condition of a mere 'letter' to that of 'spirit.' Man's relation to God becomes inward and spiritual, and his desire for salvation . . . concentrates its view on the grace already procured." **Their sins . . . no more** (cf. 3). Absolute forgiveness is a characteristic note of the New Covenant, and inseparable from this such a change of mind and heart that the law governing our life is henceforth written within us, an inward power producing spontaneous loving obedience. The relation between God and man is changed. Our sins no longer exist in the mind of God, but (**now**) **where there**

is remission of these (sins and iniquities, 17), there is no ground or motive for any further atonement, all need for expiation is satisfied, all offerings for sin cease, the temple service has no further value. “This is the last—the decisive—word of the argument.” This result secured, the dogmatic discussion is concluded.

The great theme (worked out vii. 1-x. 18) of Christ’s superiority to the Levitical priest, of His having accomplished that of which they enacted the shadow, and of the certainty of salvation assured by His enthronement, is now followed by its practical consequences. The doctrines so earnestly and so successfully contended for are directly applied to the life (x. 19; xiii. 25), a lesson for the Church in all ages. Prior to vii. 1 exhortation and exposition were constantly interchanged, but after that admonitions were reserved as a grand finale to the Epistle, the objective certainty of salvation giving the readers a sovereign impetus to full assurance and to the holding fast of the confession of hope. The scattered admonitions (ii. 1-4; iii. 1—iv. 13; especially iii. 6, 14; iv. 11; iv. 14-16; vi. 11-20) are all gathered up now (19-31), but “in deeper and fuller tones.” Great encouragement is found for the readers, (*a*) in their privileges and social responsibilities (19-25), (*b*) their perils (26-31), and (*c*) their past experience and behavior (32-34).

19-25. Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and *having* a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water: let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh.

Having, therefore, in view of the above results ; Christ's co-equal majesty with God after the absolute consummation of redemption in fulfilment of prophecy. **Brethren** (iii. 1), affectionate recognition. **Boldness to enter.**¹ "To use the entrance," "a joyous confidence for entrance" (iii. 6; iv. 16). The foundations of the Christian's hope having been so impressively brought to view, no fear should be felt in approaching God. The right of entrance into the Holies (ix. 8) having been secured for us, we should enter it with jubilant confidence, the more so since it was secured **by the blood of Jesus**. This gives us "boldness," a "boldness" that enters the very presence of God (Gen. xviii. 27), "knowing ourselves to be now reconciled and sanctified by the one oblation of His blood outpoured on earth and presented in heaven." **Jesus** emphasizes the true humanity of Christ and rests the argument on that (ii. 9). **By the way which**, == "which way," namely, "the entrance," **he dedicated for us** (ix. 18). It is the way which He created, and on which He Himself made His journey to the presence of God (ix. 12; vi. 20). He inaugurated the entrance to the Holies, and He did it "for us." **A new and living way.**² In 19 the destination of the way is given, here its character. It is "new," not only hitherto unknown and untrodden, but recently opened, a novelty in human thought (1 Cor. ii. 8). It is original with Christ (John xiv. 6; x. 7). **Living** (iv. 12) = life-giving, leading to life, imperishable, or it may be contrasted with the lifeless pavement into the sanctuary trodden by the high priest. He who follows Jesus Christ in the way opened by Him, "in fellowship with His living person and abiding work," will ex-

¹ *εἰσοδον* = both the means of entering and the act of entering.

² *ἀδύτης*, in apposition with *εἰσοδος*, and descriptive of it.

perience its vivifying power. The first step on the way is a new birth, and, while other ways fatigue and exhaust, this one secures to the pilgrim a daily increment of life (John x. 10), it is the way of life eternal. **Through the veil, that is, his flesh.** The veil was both a barrier and a passage to the Holies, it both admitted to the divine presence and excluded from it. So the flesh, the humanity, of Christ, opened the way through that which like a curtain shut Him out from the vision of God (Matt. xxvii. 46); His humanity under earthly limitations, dependence, temptation, suffering, mortality, hid the divine glory (v. 7; ii. 14). That which veiled God (in Christ) from the gaze of men was the medium through which He passed as High Priest to the presence of God. The flesh pierced, laid aside by death, was the appointed avenue to the reconciled face of God. It had of necessity to be "rent," torn, removed out of the way, by His sacrificial death, before the Holies was opened. After the expiation made through it no veil separated between Christ and God, nor between us and God. The rent veil at the crucifixion threw the Holies of the temple open (Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45), the rent flesh of Christ revealed the Godhead to Thomas (John xx. 28), it is the revelation of God to us (John xvii. 3). The broken flesh, the wounds of Christ, form the way to God. In giving Himself up unto death Jesus parted with nothing belonging to the perfection of humanity. DEL.: "He laid aside His flesh as an earthly Adamic nature, to take it again as a heavenly, spiritual nature, . . . so that as now between Him and God so also between God and us, the flesh should be no more a separating barrier" (x. 5; v. 7; ii. 14). **And having a great priest,** the second ground of encouragement. Our priest is one of high eminence, of sovereign power, a mighty potentate (Matt.

xxviii. 18), king as well as priest at God's right hand (iv. 4), an effectual Intercessor for us in the court of the Divine Majesty (iv. 14; vii. 4; xiii. 20). **Over the house of God.** "House" = both a dwelling-place and the family dwelling in it. In iii. 3-6 "the house of God" over which Christ rules is the Church on earth, the household of faith. The "boldness of entrance" seems to require here the seat of the immediate presence of God. WESTC.: "It includes the whole Christian economy both in its earthly and its heavenly elements." The interconnection of 22-25 is uncertain, the text admitting of various arrangements. The following is accepted as successively harmonizing the conditions, giving to each hortatory verb its corresponding participial clause, the last one having two, a negative and a positive: Let us draw near . . . having our hearts sprinkled, etc. Let us hold fast the confession . . . having our body washed with pure water. Let us consider one another to provoke unto love . . . not forsaking the assemblies but exhorting one another. The application of redemption requires subjective activity—though always and entirely through grace. **Let us draw near** (1 ; vii. 25 ; xi. 6) = offer worship. Such pre-eminent privileges are to be used. Having the right of boldest access to the throne of grace (iv. 16), and having over the church so mighty a head, let us enter into the holy place, into the innermost communion with God. In doing so let us carefully observe the subjective conditions of approach: **with a true heart**, the centre and seat of character, a heart that "fulfils the ideal office of a heart." Genuine, neither hypocritical nor double-minded, it yields its undivided affection and its unreserved allegiance to God. **In fulness of faith**, or "full assurance of faith" (cf. vi. 11), with the plenitude and matured conviction of faith, defines the "true heart,"—"without dis-

belief or diffidence as to our right of approach or certainty of acceptance." Absolute reliance on God's love and grace correlates the heart's perfect self-surrender to God. **Having . . . from an evil conscience.** The heart having a consciousness of sin and guilt needs to have such consciousness washed away by sprinkling it with the blood of Jesus (1 Pet. i. 2), by the personal appropriation of Christ's self-oblation. The cleansing in the Hebrew ritual was effected, not by the shedding of blood but by the sprinkling of it upon the object to be cleansed (ix. 14). When faith is thus relieved of a guilty conscience by the blood of Christ, it bears the seal of the atonement effected by its shedding (xii. 24). Having availed ourselves of "the blood of sprinkling" there is no more condemnation (Rom. viii. 1). **And our body washed with pure water let us . . .** (See p. 425.) To the internal cleansing corresponds an external washing, a sacramental act through which, as a sensible medium, the sprinkling of the heart is symbolized and appropriated. "Sprinkled," — the justifying grace of God, may have been suggested by the "washing" (vi. 2). Neither term gives any support for "immersion," though there is incontrovertibly a reference to baptism, "the decisive, sensible rite, in which the believer recognized the foundation of his assurance outside of himself." The antithesis of "heart" and "body" forbids the spiritualizing of this washing. As the blood sprinkled on the heart qualifies us to "draw near," so the sacramental washing of the body enables and obligates us to **hold fast the confession.** The former represents faith, the latter the profession of faith, both being requisites of salvation, believing and being baptized (Mark xvi. 16; Rom. x. 9; John xiii. 10; Eph. v. 26; Tit. iii. 5; 1 Pet. iii. 21; cf. 18). "Pure," i. e. purifying water. **Our body**—not our flesh—is more than a

material, corruptible frame. As the temple of the Holy Ghost it is sanctified unto the resurrection. Our whole personal being comes under the influence of the means of grace. (See DEL.) For Levitical sprinkling and washing cf. Exod. xxiv. 8; xxix : 21; xxx. 19-21; Lev. xvi.

4. **The confession of our hope.** "Confession" occurs repeatedly (iii. 6, 14; iii. 1; iv. 14), but only here with "hope," referring to the hope sealed to believers in baptism, the vivid anticipation of the full realization of the promises, of which baptism is at once the vehicle and the profession (1 John iii. 2, 3). Note "the confession of **hope**," "the fulness of **faith**," and "provoke unto **love**." The encouragements to hope are frequent (iii. 6; vi. 11, 18, 19; vii. 19). **That it waver not**, remain fixed, inflexible, immovable. Like faith hope must give itself courageous expression. Its reality dare not be doubted. **For he is faithful that promised.** It rests on the absolute veracity and fidelity of God, and with this should correspond its open confession (vi. 18; 1 Thess. v. 24; 2 Thess. ii. 3; 1 Cor. i. 9; x. 13). Besides availing themselves personally of their marvellous privileges they are to consider the needs of their brethren, join to the assurance of faith and the confession of hope the exercise of Christian charity. **Consider one another** (iii. 1) as brethren (19), bear each other on their hearts with brotherly sympathy and concern. Individual growth in grace and the growth of our fellow-Christians go together. "The well-being of each is bound up with the well-being of the whole body." **To provoke . . . good works.** WESTC.: "The combination has a startling sound, Christians are to be provoked, but to love." They are to stir up one another to a friendly rivalry in love and its noble fruits, each inciting others and then receiving the reflex impulse, thus pro-

voking reciprocal activity in the sphere of brotherly love. **Good works** are the outward manifestations of brotherly love (vi. 10). **Not forsaking . . . of ourselves**, our own gatherings for fellowship in divine worship.¹ DOU.: “Our assembly,” the formal religious association, the Church. It is in their assemblies for worship that Christians make their “confession” and incite “to love and good works.” The Gospel produces a living fellowship among men, makes them brethren (19), draws them together in public assemblies, in order to promote the edification alike of the individual and of the congregation. The body cannot dispense with the members, neither can the members with the body.² “Ourselves,” our own Christian assemblies *versus* the Jewish assemblies, which “some” had begun again to frequent. “Forsaking” is not to be pressed as the renunciation of Christianity. **The custom of some** reproved is habitual neglect of the meetings. Some make a practice of being absent, perhaps from fear, perhaps from self-confidence, a “forsaking” which is not formal apostasy, but perilously near to it. The verb implies “deserting or leaving alone in the field of contest, or in a position of suffering” (2 Tim. iv. 10, 16; 2 Cor. iv. 9; Matt. xxvii. 46). As the Church was engaged in the conflict with its persecutors, such habitual absence was all the more reprehensible and detrimental to faith. The negative is followed by the positive: **Exhorting one another** in the assemblies, cheering, strengthening, warning, each other (iii. 13; xii. 5; xiii. 22). As in the synagogue the liberty of teaching was enjoyed by all who were qualified (Acts viii. 4; xi.

¹ ἐπισυναγωγὴ = “the assembly formed and not only the act of assembling,” 2 Macc. ii. 7; cf. 2 Thess. ii. 1, where ἐπὶ marks “a definite centre to which the gathering is directed.”

² ἔστων, instead of ἡμῶν or ὑμῶν, is very emphatic.

19; Jas. iii. 1). **And so much the more . . .** The nearness of the great crisis enforces the obligation of coming together and affording mutual support. The danger is great, the time short, hence the necessity of the closest inward and outward union. WESTC. : "Those who deserted the Christian faith would be swept away in the ruin soon to follow." **As ye see . . .** an appeal to their own conviction. The beginning of the Jewish war, involving the fate of Jerusalem, was clearly discernible to thoughtful men, and this impending doom would bring before their minds most impressively the nearness of **the day**. "The day" is used absolutely only here. Some passages give the O. T. phrase "the day of the Lord" (Acts ii. 20; 1 Thess. v. 2; 2 Thess. ii. 2; 2 Pet. iii. 10); others have "that day" (Matt. vii. 22; xxiv. 36; Mark xiii. 32; Luke x. 12; xxi. 34; 2 Thess. i. 10; 2 Tim. i. 12, 18; iv. 8); others: "the day of God," "the day of Christ," "the great day," "the day of judgment" (Matt. x. 15; xi. 22, 24; xii. 36; 2 Pet. ii. 9; iii. 7). By "the day" in these various expressions is meant not only that day of days, when Christ comes (ix. 28) for final judgment, but every extraordinary manifestation of power in the overthrow of His enemies. Each such day is at once a fulfilment and a prophecy, and while the final destruction of the Jewish system in the fall of Jerusalem was not "the day" itself, it was its "fiery and bloody dawn."

The mention of the awful "day," coupled with the perilous indifference of some to the means of grace on the very eve of the great "day," calls for a portraiture of the frightful precipice of apostasy, on the verge of which such were treading.

26-31. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the

adversaries. A man that hath set at nought Moses' law dieth without compassion on *the word of* two or three witnesses : of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompence. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

For . . . if we spurn our privileges no relief is possible. "The day" brings no sin offering (ix. 28). **If we sin wilfully**, lit. wilfully sinning, with emphasis on the first term. The pres. indicates what is habitual, persisted in, "not a momentary or short-lived aberration from which the infirm but sincere believer is speedily recalled by the convictions of the Spirit." **After . . . the knowledge of the truth**¹ (1 Tim. ii. 4; 2 Tim. ii. 25; iii. 7; Tit. i. 1). This makes the sinning wilful, deliberate, that it occurs after full enlightenment. The previous experience of the truth makes recovery impossible. This voluntary sinning = to be recreant to one's convictions, to fling away one's salvation after an experience of its power, to tread "under foot the Son of God" (29). The opposite of wilful sin is to "sin through ignorance" (Lev. iv. 2; v. 15; Num. xv. 25). "Sinning" here = "falling away" (vi. 6; iii. 12; xiii. 17; 2 Pet. ii. 4). DEL.: "The sin is committed by the man who . . . willingly and knowingly forsakes the services and communion of Christ's people to make common cause with the anti-Christian synagogue." **The truth** = the revelation of Christ. **There remaineth no . . . for sins**, lit. "for sins there is left no sacrifice." The one oblation of Christ is rejected, its repetition is inconceivable (ix. 25 f.), and other sacrifices cannot take away sin (4). For such a sinner "the sacrifice of Christ itself has no more atoning or recon-

¹ *ἐπίγνωσις* = an inward, quickening apprehension of revealed truth.

ciling power." He who, in the teeth of his own better knowledge, deliberately renounces its benefits, finds nevermore another expiation of sins. It was taught (vi. 4-8) that even after sincerely embracing and experiencing the truth, apostasy is possible and the recovery of such apostates impossible. Corresponding to the impossibility of their renewal, we are taught here that there is absolutely no other sacrifice for sins in reversion. "All prospect of future grace and repentance is foreclosed." BENG.: "the fruit of Christ's sacrifice is always accessible to those who do not repudiate it; but those who repudiate it have no other." For him who scorns the help that God provided, salvation is out of the question. He must die in his sins. DEL.: "He not only shuts out himself from grace, but the door of repentance is shut behind him; and he has before him only the prospect of a damnation from which there is no escape," **a certain fearful . . . and a fierceness of fire.** To such a one there remains only a twofold terror: subjectively, a frightful, shuddering anticipation of his doom; objectively, the irresistible fury of the wrath to come. After one has wantonly and finally thrust aside the grace of God, no barrier remains between him and the fires of judgment. "Certain," with an adjective of quality, adds a solemn awe to the statement. Even "the expectation of judgment" is something positively terrible. **Judgment** (ix. 27), for those here described = condemnation (John v. 24, 29). **Fierceness of fire**, lit. jealousy of fire (Is. xxvi. 11). "Fire," personified, like "word" (iv. 12), is characterized by fury and rage, it devours. God Himself is the all-consuming fire (xii. 29). WESTC.: "Jealousy suggests the thought of love which has been wronged" (Exod. xx. 5). It is the fire, the objective punitive wrath of God, which will devour all that oppose themselves to saving mercy.

A man that hath . . . The inexorable punishment that followed the falling away from the law of Moses (Deut. xvii.), foreshadowed the irremediable doom of him who renounces the Son of God after experiencing the benefits of His blood and the sanctification of the Holy Spirit. The doctrinal argument showed the superiority of Christianity to the law, of Christ over Moses and the Levitical priests. The practical results of this argument are now applied with crushing logic. The punishment for abjuring the Gospel may be measured by that inflicted on the wilful transgression of the law. The infinite transcendence of the former indicates the infinitely greater severity which follows its rejection (ii. 2, 3; xii. 25). The limitation of atonement in the O. T. to unintentional sins is here applied to the self-oblation of Christ, in such a way that “all sins before conversion to Christianity (1 Pet. i. 14; Eph. iv. 18; Acts xvii. 30) are regarded as of ignorance, whereas within Christianity only the sin of apostasy is deemed possible, which, as a wilful, conscious sin, in the full sense of the O. T. idea, certainly in its nature excludes forgiveness” (vi. 4-6; xii. 17). **Set at nought**, disregarded, despised, *versus* a sin of infirmity.¹ **Dieth.** The death penalty was inflicted for blasphemy, (Lev. xxiv. 11-16), and especially for idolatry, doubtless here referred to (Deut. xvii. 2-6) as corresponding with apostasy from Christ. **DEL.:** “Apostasy from Jehovah to other gods is denounced (Deut. xvii.) as the extremest breach possible of the law, and as such visited with the extremest penalties. And the like character is assigned to the sin of apostasy from Christ

¹ *ἀπετήσεις*, vii. 18; ix. 26, describes not only the violation of an authority but the denial of the validity of the ordinance or the authority altogether. The aor. shows the act as decisive, complete, final, like the correlatives, *καταπατήσας*, *ἡγοαμένος*, *ἐνυβρίσας*, 29.

for the fellowship and services of anti-Christian Judaism, whose God even is no longer the true God, i. e. the God and Father of our Lord Jesus Christ." Hence **how much sorer punishment** must be meted out to one who, after a direct experience of the saving power of the Son of God, tramples Him under foot.¹ **Think ye.** A direct and pointed appeal to the conscience. "A sorer punishment" than a remorseless execution is inconceivable here. It must be an infliction after death—eternal punishment, the everlasting torment of soul and body in hell. **Shall he be judged worthy** (iii. 3), i. e. by God, "by whom all actions are weighed and their worth determined, and the measure of penalty needed to vindicate the majesty of the law laid down." The awful, inexpiable sin is described in its three essential features: as an act, "trodden," etc., an opinion, "counted," etc., a wilful assault, "done despite," etc., the whole implying "the open repudiation of the baptismal confession and covenant" (1 Cor. xii. 3). **Trodden under foot**, very emphatic imagery of the rejection of something as worthless and despicable (Matt. v. 13; vii. 6; Luke viii. 5). **The Son of God** heightens the force of the metaphor. Men renouncing Christianity express their scorn for the Son of God, its transcendent mediator, who gave His life for their rescue, and this they do after a trial of the sovereign blessings which His heart's blood secured for them. The apostate **hath counted the blood of the covenant an unholy thing.** His act of contemptuous rejection rests upon a deliberate judgment, namely, that "the blood of the covenant" (ix. 20) was "unholy," lit. "common," ordinary, undistinguished from any other blood of man or beast; or better, along with the other expressive terms of the context, positively impure, pol-

¹ *τιμωρία*, punishment in the sense of vindicating or saving honor.

luted, the blood of a criminal justly executed—a conclusion properly drawn from his treading “the Son of God under foot,” with hatred and scorn renouncing his faith in Him. **Wherewith he was sanctified.** Its sanctifying power personally experienced by the now apostate is contrasted with His sacrilegious judgment of the blood, that by which he was made holy, he “hath counted” positively unholy (ix. 13). What measureless turpitude! It was his “having tasted the good word of God” (vi. 4) which made his recovery impossible. The aor. “sanctified” implies a definite act, here = justification (1 Cor. vi. 11). The hypothetical case is that of one who had participated in the redeeming power of Christ’s blood (x. 19; Rom. v. 9; Eph. ii. 13; 1 John i. 7; Rev. i. 5). Apostasy culminates in the sin against the Holy Ghost, “which, as here implied, is impossible without an inward experience of grace.” Along with the cause of salvation is rejected its effectual operation. **Done despite . . . of grace**, treated with insult and wanton outrage the Spirit whose gracious action had been realized in his heart. “The Spirit of grace” may = the gift of grace, or the source and revealer of grace . . . in whom are summed up and expressed all the gifts of grace (Zech. xii. 10; LXX.). The latter is favored by “done despite,”¹ a term agreeing with the intensity of language employed here: insulting arrogance, wanton injury. To the living, loving, gracious Spirit which animates the body of Christ was offered insult and derision—a revolting contrast. DEL.: “To do despite to this Holy Spirit is to blaspheme the whole work of grace of which one has once been the subject, and to exhibit it as a deception and a lie.” **For we know**, cf. “think ye” (29). The blackest ingratitude invokes the direst vengeance. This is no dream. God’s threats are no

¹ ἐπειδήποτε; cf. 1 Tim. i. 13.

phantom. The most awful retribution is the wrath of the Lamb whose blood having cleansed the sinner was afterwards derided by Him. "We know" the author of **vengeance belongeth unto me**, "we know" who says, **I will recompense**, and what His word means (iv. 12; 2 Cor. v. 1). The Scriptures attest the inexorable severity of God's judgment. The first quotation (Rom. xii. 19) is from Deut. xxxiii. 35, nearer to the Hebrew than to the LXX. **And again** (ii. 13), **the Lord . . . his people**, lit. from Deut. xxxiii. 36; Ps. cxxxv. 14; Rom. iii. 6. "Judge" = the general judicial function. The same act which upholds the righteous punishes the wicked. "What the judgment will be for them lies in themselves" (27). "His people." The original means primarily that God will maintain the right of His people, avenge them on their enemies, but this bespeaks a just and implacable revenge on traitors and apostates among them. Summing up the horrible strokes of the picture (26-30), the author adds: **It is a fearful thing** (27) **to fall into the hands of God** — "His almighty operation whether in love or wrath" (2 Sam. ii. 14). **The living God** (iii. 12) *versus* the lifeless deities of the heathen, who can reveal nothing, perform nothing, avenge nothing, the God of revelation (Deut. v. 23; Josh. iii. 10; Ps. xlvi. 3; lxxxiv. 3; Jer. x. 10 ff., etc.), who attests to mankind His being and power, whose "energy of action is measured by the absoluteness of His energy of life."

The tone changes as at vi. 9. From the harrowing contemplation of a possible and irretrievable apostasy, the writer suddenly passes to the bright retrospect of their own history, which inspires the confidence of their holding out until their entrance upon the promise. WESTC. : "Reminded of their former courageous faith,

they are exhorted not to peril its fruit at the last moment."

32-35. But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye yourselves have a better possession and an abiding one.

But call to remembrance. Their courage and fortitude displayed in their earlier Christian life should inspire the readers to a brave endurance of sufferings now. What they were capable of when untried must be possible to war-scarred veterans. The light of other and brighter days, "the picture of their first love," has immense power to cheer despondent and wavering souls. **The former days.** WESTC.: "The days at a former time, at an earlier stage of their faith." What these persecutions were, and when they occurred, is unknown. The readers themselves had not "resisted unto blood" (xii. 4). But they had had "abundant opportunities both of enduring themselves, and of sympathizing with others." **After ye were enlightened** (vi. 4), Syr.: "Having received baptism." DEL.: "Days of conversion," when ye came to the light. **Ye endured . . . sufferings.**¹ Voluntarily enduring fierce and frequent conflicts, both without and within, in the maintenance of their Christian confession, they bore themselves as men contending for a crown. **Great**, "great and manifold," includes here the notions of intensity and repetition. "Conflict of sufferings," made up of, consisting in sufferings. **Being made a gazingstock** (1 Cor. iv. 9). Habitually, and on some

¹ ἐπανερῆτη, 36; xii. 2, 3, 7, implies unfaltering persistence, the opposite of apostasy. ἀθηγότη adds to the idea of a passive conflict "the image of the resolute combatant."

special occasions, “they had in a signal manner identified themselves with fellow-Christians in an outbreak of persecution,” suffering on the one hand in their own persons, on the other, in the person of others, through open sympathy. In the former they were exposed as a spectacle for torture or derision, both by the **reproaches** cast upon their good name (xi. 26; xiii. 13; 1 Pet. iv. 14; Matt. xi. 20), and by the violence which they sustained in person and property; in the latter they became **partakers . . .** (iii. 14). They courageously avowed sympathy for their dishonored and afflicted brethren, afforded them aid and comfort in their persecutions (34). **With them that were so used** = “who were so facing reproaches and afflictions in their daily life.” Hence, DEL.: “Those who, leading a Christian life, suffered the like things.” How different from their present propensity to abandon Christians, was their attitude in former days, when they at every peril fearlessly showed their sympathy for “them that were in bonds” for the Gospel, and with courageous joy submitted to the seizure of their own “possessions”! **For ye both . . .** emphasizes and corroborates (33), reversing the order. They had “both” actually shown sympathy to the sufferers, “when it could not but be perilous to do so,” and had sustained heavy “afflictions” of their own. **Them . . . in bonds** (xiii. 3). A familiar fact is referred to. **Took** (accepted) **joyfully**, or, to bring out the climax: as well as, even accepting the seizure of your goods, as if it were gain instead of loss,¹ not only willingly but with joy (Col. i. 11), “counting it an honor and a grace to have thus to suffer in the cause of Christ.” **Knowing that . . . a better possession.** The motive power which led to their daunt-

¹ *ἀπταιχίνει*, seizure, Matt. xxiii. 25; Luke xi. 39, whether by judicial process or through private violence.

less confession was a faith so strong as to amount to “knowing.” Stripped of their goods they learned better than before their hold on treasures which no persecution can ever take away (xii. 12; Matt. vi. 20; Luke xii. 33; 1 Pet. i. 4).¹ The confidence thus reached in their inalienable possessions filled them with joy.

35-39. Cast not away therefore your boldness, which hath great recompence of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.

For yet a very little while,
He that cometh shall come, and shall not tarry.

But my righteous one shall live by faith:

And if he shrink back, my soul hath no pleasure in him.

But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.

“The contemplation of their own steadfast and favored past” serves as a powerful argument to deter them from casting away their invincible armor. The conclusion, **therefore**, may be drawn from the consciousness to which they had attained of their superior and abiding possession, but more likely from the whole retrospect (32-34). Having once cherished an assured confidence in the unseen and future possessions of the Christian, and having boldly professed and thus strengthened that confidence, why now deliberately cast from them this courage as cowardly or despondent soldiers cast away shield and sword? Do not **cast away**.² To hold firmly their confidence formed the main exhortation hitherto (iii. 6, 14; iv. 14). Now they are reminded that its loss is not involuntary or fortuitous. They are in no danger of being stripped of it by force, but of contemptuously surrendering it as worthless. **Boldness**, primarily the sub-

¹ γνῶσκεῖν implies that “the knowledge was realized through the trial; through that the confessors came to know the value of their faith,” Jas. i. 3.

² ἀποζήλειν, fling away, ii. 3; iv. 1; Mark x. 50, the opposite of κατέχειν, 23; iii. 6, 14, and κρατέειν, to hold fast or firmly, iv. 14; vi. 18.

jective strong assurance (19; iii. 6; iv. 16), which in turn expresses itself in a courageous confession **which hath**, — seeing that it hath, great value. Something so sure of a final and glorious reward is worth holding on to. The pres. shows that such confident and bold faith "hath" within itself **the recompense** (ii. 2; vi. 10; xi. 26). Whatever good may follow, it is, like virtue, its own **reward**, — the promised eternal salvation (36; John iii. 36; 1 John v. 12). **For ye have need of patience** = "boldness." Cast it not away, it is just what you need, the one thing indispensable to receiving the reward promised. Do not cast away your armor, but by means of it endure—this is the exhortation. Already they have within them the fore-taste of the recompense, but the full fruition is reserved until they have met all the conditions set by **the will of God**. We have not here the self-contradiction that salvation comes through man's keeping the divine commandments, but, according to the context, it is taught that steadfast perseverance in the faith and its bold profession to the end is God's purpose concerning us (iii. 6, 14; vi. 11). The prize is seized only after the completed struggle. Hence their need of patience, so that having held out at every peril they will obtain the crown. The promise cannot be realized until faith has had its perfect discipline in fiery trials. **The promise**: "all that was expressed in the promise" (ix. 15; xi. 13, 39), — recompense of reward (35; 1 John ii. 25), the full fruition of our salvation at the second coming (39; ix. 28). **For yet** The strongest encouragement to patient endurance is the nearness of the Advent. In a very brief span the promise will be fulfilled. This encouragement is again drawn from the divine word (Is. xxvi. 20 (LXX.); Hab. ii. 3, 4). The discipline which their fathers had to endure serves for the understanding

of the divine procedure with them. “So it was when Isaiah charged the people to withdraw for a space and wait till the divine wrath was spent. So it was when the Chaldean threatened Israel with total destruction.” **Yet a very little while**, lit. how very, how very little, a very brief period, a little interval of judgment, and your full salvation will be consummated. **He that cometh**, a current and significant designation of the Messiah (Matt. xi. 3; Luke vii. 19; Dan. vii. 13, etc.), **shall come**. He will be here. His coming will be felt as a present fact. The writer’s adaptation of Hab. ii. must have been warranted by a current Messianic interpretation. Originally it points to the certain fulfilment of the prophecy concerning the destruction of the Chaldeans, whereupon follows immediately the glorious manifestation of God, the reign of Messiah. The prophets made no distinction between the first and the second advents. Immediately behind an imminent prospect of judgment they see the personal manifestation of God, the glorious Parousia, which is the completion and crown of redemption, the realization of the promise (Col. iii. 3). **He shall not tarry**. “There will be no delay beyond the final term fixed by the divine wisdom, long-suffering, and mercy.” The overthrow of Jerusalem, one form of the Lord’s coming, was near at hand. For such a judgment the readers are to be prepared, but faith, the inspiration and support of that endurance enjoined (36), will be the means of escape. A terrible crisis is at hand, **but my righteous one shall live by faith**. While this is the classic passage for the doctrine of justification by faith, the direct sense of the quotation is not “my just one by faith shall live,” but “by faith my just one shall live.” DEL. maintains that the Hebrew and the LXX. require this rendering and so does the argument, which is that “faith brings life

to the just man (justified by his faith), in the midst of a judgment which brings destruction to unbelievers." In order to obtain the promise (36), i. e. eternal life (Rom. i. 17; Gal. iii. 11), the righteous one requires faith, implicit confidence in the unseen, "a steadfast upward and onward glance." Only by faith can the reward be for the present an effectual incitement to the necessary endurance. "My righteous one," he who clings to Me, who belongs to Me, "shall live." He shall have in his cleaving to God's word and hiding in His grace, the means of life, of eternal salvation, which the coming of the Lord is pledged to bring him. But slackened zeal involves dire peril. **And if he shrink back.** If my justified one, whose faith is the medium and warrant of life, waver, if his conduct be the very opposite of the believer's just characterized, if instead of cleaving indomitably to God and His promises, unfaith in cowardice and fear draws back from God and His ways (iii. 12; iv. 1), if the justified believer cast away the confidence (35) by which he lives, his acceptance is forfeited. **My soul has no pleasure** (Matt. iii. 17; xvii. 5; 1 Cor. x. 5; Rev. iii. 16). The possibility of God's just ones, yea, such as have had eminent experience of divine grace (26 ff.), falling back and forfeiting all, is a prominent feature of the Epistle. "To teach this lesson the two clauses of the prophetic utterance are inverted."

The author again suddenly changes his tone (32; vi. 9), and with pastoral tact identifies himself with the readers "as exposed to the same dangers and courageously defying them." **But we are not . . .** The thought of shrinking back is promptly put aside. Neither he nor they represent the faint-heartedness and distrust which draw back into perdition, rather are they to be classed with those whose characteristic is faith, that faith which wins and

possesses the soul. **Them that shrink . . . saving of the soul.**¹ Ours, yours and mine, is not the character of withdrawal unto the soul's perdition, but of faith clinging to the promise unto the soul's salvation.² While the apostate, in losing communion with God, has forever lost himself, he who endures has by his union with the living God forever won his soul.

¹ ἵποστ, εἰς ἀπωλ., πὶστ., ἐις περιπ., ψ., non subtractionis ad perditionem, fidei acquisitionem animæ, not shrinkage but acquisition. The genitive ἵποσ. and πὶστ. express that which marks the two classes.

² ἀπόγεια versus περιποίησις ψυχῆς, which = "the gaining possession of the soul."

CHAPTER XI.

1, 2. Now faith is the assurance of *things* hoped for, the proving of things not seen. For therein the elders had witness borne to them.

Faith having been assumed as the characteristic of the readers, its real nature and marvellous power are now described. That faith which assures the soul its threatened life is the firm assurance and conviction of future and unseen things, and it inspires heroic conduct. By means of faith a man has substantially what he hopes for, he has a sight of what is invisible. This is not a definition of faith as the ground of justification, but its essential characteristics are presented, so far as they serve the purpose of overcoming the despondency of the readers. What they needed was **the assurance of things hoped for.** LUTHI.: Eine gewisse Zuversicht, a confident assurance of such things as are objects of hope (iii. 14); and, along with this, **the proving of things not seen**, a certification, an indubitable proof or persuasion of objects which are in their nature invisible. Faith possesses in its two-fold relations these two intrinsic properties. Christianity has mainly to do with what transcends the bounds of time and sense, "things hoped for" and "things not seen." To faith the former are present, the latter real. Faith is the substantial possession of what is as yet only hoped for; it is the vision of the unseen. The main stress is laid on the objects of faith. These are supersensuous realities but "faith is their essence in regard to the actual experience of the believer," and it needs the proof neither

of reason or the senses. "Things not seen" are not—"things hoped for." Some of those do not lie in the sphere of the future, while all "the things hoped for" belong to the sphere of the unseen. "Faith deals with everything which comes under those two categories." It makes both of them veritable facts. It holds communion with God, it tastes the powers of the world to come. This two-fold property of faith, "its onward look to a glorious future, its conviction of the realities of an unseen present," is proved by an appeal to the history of mankind. The splendid testimony borne to their renowned ancestors illustrates its power. **Therein**, in faith, standing in faith, they obtained their favorable testimony. WESTC.: "as living and acting in this atmosphere of faith, of faith by which the future is realized and the unseen apprehended."

The elders had witness borne to them (vii. 8, 17; Rom. iii. 21), achieved distinction, won glorious recognition from God and the Scriptures, which record their exploits and their sufferings. "The elders," a name of honor—"the fathers" (i. 1), not only the patriarchs and prophets, but all the heroes and martyrs of faith down to the Maccabean period, "who, by their fidelity and steadfastness under inferior means of grace, became noble examples to the younger generation" (40). "The spiritual history of the world is a history of the victories of faith"—"the essential characteristic of every God-accepted life, the condition of every divine blessing and success, the strength of all heroic action and suffering."

3. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear.

By faith we understand . . . Before presenting the grand historic review of the manifold experiences and achievements which display the power of faith, it is re-

called that the very first paragraph of the Scriptures, the creation of the universe, is to us a matter of faith. This does not interrupt the course of the argument, but simply prefaces the historic examples of faith by the truth that "the very formation of the stage of human history, on which God's dealings with man have been displayed, is a fact disclosed only by faith." From the earliest times men had the conviction of the world's origin through the creative word. **By faith**, by virtue of, by an act of faith, **we understand**, discern, have an internal perception of.¹ For this action of the human mind faith is necessary. It mediates the conviction of unseen things. **The worlds** (aiones), a designation derived from the view point of periods as unfolded in time, "many ages forming one world" (i. 2). **Have been framed**, implies more than made or created: made what they are, set in order, put into a complete, perfected condition, **by the word of God** by which also they are preserved (i. 3). "And God said" is repeated ten times in the six days of creation (Gen. 1), and this fiat is often referred to (2 Pet. iii. 5; Ps. xxxiii. 6, 9 (LXX.); cxlviii. 5). God first willed the world to be, and the expression of his will and the framing of the world were coincident, identical.² The discovery and the apprehension of this primordial truth is the work of faith, faith in revelation. By it we are assured that the universe is an expression of the divine will. It recognizes creative power and omnipotent causation in the divine word. What an encouragement to confidence in God's promises! If faith solves the problem of creation what victories are possible to it in redemption! **So that what is seen . . . better,**

¹ νοεῖν, to recognize a fact not by the senses but by the *rnīq*, the spiritual faculty, which seeks for the ultimate principles of outward things.

² πῆμα, the outward expression of the inward thought.

"to the end that that which is seen *be known* to have not been made" etc.¹ God in framing the world had a purpose. The origin of the world by God's word is a truth that accords with man's constitution. It is a postulate of faith, which logically makes this interpretation of external phenomena, penetrating through "the veil of phenomena to the divine supersensual ground behind it." That the world is the efflux of a divine fiat is the fundamental triumph of faith. No other explanation of its origin is possible. **Hath not been made . . . which do appear.** Some: has been made of things which do not appear, — the worlds came into being out of invisible things, the non-phenomenal. DEL. refer "to the divine ideas . . . drawn from the mind of the Creator by means of the creative word, into the region of phenomenal reality," constituting the visible universe. The simple statement is that what is seen has not been evolved from things which appear to the senses.² The visible order is not derived from the various elements which appear to the senses, is not formed out of pre-existent matter, has not been evolved by natural forces from any previous, visible substance. It owes its existence to the word of God, and this elemental conviction is due to faith.

Upon this follows the roll of ancient worthies in whom appears faith's power of achievement and heroic endurance. The very first crown was won by faith.

4. By faith Abel offered unto God a more excellent sacrifice than Cain through which he had witness borne to him that he was righteous, God

¹ *iēc τὸ* occurs eight times in the Epistle and uniformly as expressive of end or aim.

² *βλέπειν*, "what is seen," sing., a complex unit = "the worlds." It is distinguished from *διαβούμενοι*, "things which appear," physical, material things. The latter quality is the condition of the former.

bearing witness in respect of his gifts: and through it he being dead yet speaketh.

By faith, by means of his consciousness of the unseen, his sense of what is due to God. This determined the superior worth of his sacrifice before God. **A more excellent . . .** lit. more abundant, more of an offering.¹ Faith qualified him to present a more precious offering **than Cain**, “before” or “beyond Cain,” whose sacrifice had no value at all before God. The divine approval of Abel’s gift was won by his selection “of the firstlings of his flock, and of the fat thereof,” indicative of his heart, while Cain brought simply “of the fruit of the ground,” with no reference to its quality (Gen. iv. 3 ff.), with no heart in it. By faith Abel recognized what was due to Jehovah, and to this faith he held fast even at the cost of his life. **Through which**, sc. **faith**, for which also “it” stands in the last clause. The whole history of Abel, the character and the consequences of his heaven-approved act, had “their ground and motive in faith.” **Had witness borne** (1; Gen. iv. 4).² This seems to point to a historical occurrence. But cf. 5: Enoch “had witness borne to him,” etc. Abel like Enoch was inwardly conscious that God approved of his act and commended him as **righteous** (Matt. xxiii. 35; 1 John iii. 12), “conformed in disposition and conduct to the will of God.” **He being dead yet speaketh**, therefore he lives. His living activity, his personal appeal to God, survives his death. **Yet** is not temporal, but logical. It serves to bring out the contrast between his “being dead” and his speaking: although dead he

¹ πέπλων, iii. 3; Matt. vi. 25; xii. 41, that which excels in inward worth, better, preferable.

² LXX.: ἐπείδη, etc., which Del. infers “was a look of fire by which it was consumed,” Exod. xiv. 24.

speaketh (xii. 24; Gen. iv. 10; Rev. vi. 9-11). Even after death he remains a living personage to God, an object of His care. The cry of Abel's blood (the soul is in the blood) having entered the ear of God, He acts as if Abel were still alive. The last clause is emphatic, showing what living power in virtue of faith the righteous possess even after death.

5, 6. By faith Enoch was translated that he should not see death ; and he was not found, because God translated him : for before his translation he hath had witness borne to him that he had been well-pleasing unto God, and without faith it is impossible to be well-pleasing *unto him* : for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him.

As Abel by faith lives on after death, so by faith Enoch escaped altogether the pains of death. **Was translated** (Gen. v. 21-24). Heb.: “He was not, for God took him,” for which the LXX.: “And he was not found, because God translated him.” **That he . . .** DEL.: “It was God’s purpose, in taking Enoch away, to deliver him from the power of death, as a reward of his faith in Himself, the living God.” **For**, proof of the assertion that his acceptance and translation were due to faith. That is the indispensable presupposition to a God-pleasing life. The Scriptures testify that he was translated because he “walked with God,” but faith is the prerequisite of fellowship with God, of all divine worship. This simple statement that he “had been well-pleasing” . . . is therefore sufficient proof that faith was the ground of his translation. **Before his translation.** The Scriptures, before recording Enoch’s translation, expressly bear witness to him as one not dead, that **he had been well-pleasing unto God** = “walked with God” (Gen. vi. 9), was on terms of familiar intimacy, maintained in a corrupt age that fellowship with God which is man’s true destiny

and which is possible only to faith. **For he that cometh to God must believe that he is, and that he is** (becomes, a **rewarder**, etc., he that cometh to God, i. e. to hold communion, the worshipper of God (x. 1; vii. 19, 25), **must believe**, a logical, moral necessity, a self-evident truth. The worship of God is impossible without the belief in His living personality, and a conviction that He can be approached. This is faith : an assured conviction of what is not seen, a confident expectation of things hoped for (1). **He is.** A reality answers to the intuitions of man's heart, an actual being to whom one stands "in mutual relations of love and duty." **A rewarder**, by a law of His being He becomes a dispenser of rewards (x. 35; xi. 26). This conviction is necessary to him who seeks after God.

7. By faith Noah, being warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house ; through which he condemned the world, and became heir of the righteousness which is according to faith.

The faith by which Abel and Enoch won the victory over death enabled also Noah to triumph over the deluge and to save himself and his house from a judgment of universal death. **By faith Noah . . .** (Gen. vi.), in virtue of a conviction regarding **things not seen as yet** = "things hoped for" (1), an occurrence expected but for the present invisible. **Warned**, divinely admonished (Gen. vi. 13).¹ **Things not seen** : the flood and its concomitants. "Concerning things," etc., bears directly on **moved with godly fear**. While it may connect also with what precedes, the other connection brings out more sharply the operative quality of faith : having received a divine communication he was so deeply moved at the awful prospect it

¹ *χρηματίζω* refers to revelations, viii. 5; xii. 25; Matt. ii. 12, 22; Luke ii. 26; Acts x. 22.

gave of things not yet visible, that he religiously¹ heeded the admonition, **prepared an ark** . . . The participle, "moved," etc., and the finite verb "prepared," etc., constitute one idea, portray a single act, both the inner conviction and outward consequence being the product of faith. While his contemporaries, despite the warnings of Noah himself (Matt. xxiv. 37 ff.; 1 Pet. iii. 20; 2 Pet. ii. 5), kept on in their carnal security, his faith moved him to provide against the impending but unseen doom. Acting on the special revelation which foretold the flood, faith became the means of saving Noah and his household (x. 39). With implicit confidence in the word of the Invisible, he "prepared" against the judgment about to overwhelm the human race. **Prepared** (1 Pet. iii. 20), including both the construction and fitting up (iii. 3), **to the saving of his house.** (Cf. x. 39.) **Through which**, sc. faith. By the faith which inspired him to build and led to the saving of his house, and not by the "building" or the "saving," he **condemned** his generation. The building of "an ark" was an outward expression of his faith, and thus served as a sentence of judgment, sealed the doom of the unbelieving, mocking mass (38), but "he condemned," etc., is not to be restricted to his preparation of the ark, any more than the next statement is due to that (Matt. xii. 41 ff.; Rom. ii. 27; 2 Pet. ii. 5). Breaking with the world in that momentous crisis of human history (Gen. vii. 5-9), this just man witnessed to the dire destruction about to come upon unbelievers. His conduct with its reward and theirs are sharply contrasted, they being condemned and he made an heir of righteousness, their guilt in turning a deaf ear to the divine monition being brought out by his reverent obedience to it, and thus their sentence and his inherit-

¹ εἰπαβηθεις, v. 7; xii. 28, with pious forethought, fearing God.

ance of righteousness came alike "through faith." **And became heir**, was made an heir; further illustrating the saving power of faith. Noah's escape with his family from the universal wreck involved a yet richer boon, the inheritance of life (x. 38), which faith guarantees to the righteous (Prov. xii. 28). It conveys it to them as an inheritance falls to a son, not as merited but as a gift granted by the heavenly Father, and in the nature of the case only to faith (i. 14; xii. 17), **according to faith**, "determined by and conditioned through faith," a righteousness proceeding from God through the exercise of faith, and conferring the rights of inheritance. DEL.: "the righteousness according to faith here — the Pauline doctrine, the doctrine and its expression are assumed as well known."

Having set forth alike the working and the reward of faith in the three eminent ante-diluvians the writer proceeds to the post-diluvian patriarchs, naming first the great primeval ancestor of the Hebrew nation, whose indomitable faith nerved him to astounding feats of obedience and self-devotion.

8-12. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a *land* not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also there sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable.

With Abraham the father of believers, faith enters upon a new phase, namely, "in relation to a society." It distinguishes that community chosen for the mediation of divine blessings to mankind. The very beginnings of the Messianic nation, the foundations of Israel, were laid in

faith. All the glory of their history is due to the energy of Abraham's faith, who with nothing but a call from the unseen, and with the surrender of fatherland, kindred and all for the prospect of "things hoped for," took the first step which separated God's people from the heathen world. **When he was called**, lit. "being called" (Gen. xii. 1), — "being warned" (7). The pres. emphasizes the promptness of his obedience. While the call was yet sounding in his ears **he obeyed** a divine call to emigrate; he immediately with a ready faith followed the summons (Acts xxvi. 19) **to go out** to an unknown place, giving up all that is dear in the present and the seen in exchange for a future and unseen good he was to receive, **not knowing whither he went** (was going), where was the goal of his pilgrimage or of what nature the country **he was to receive for an inheritance** (7). Journeying toward an unknown country, assured that in the end it would be his, herein lies the proof of his faith. Abraham had reached Canaan before the country he was destined to inherit was revealed to him (Gen. xii. 7; Acts vii. 2). Even after reaching it he lived on in faith, became a sojourner, was an alien in the land promised to him as an eternal inheritance, and thereby nourished the hope that the real and final fulfilment lay not in perishable material possessions, but in the city with the eternal foundations.¹

The land of (the) promise. The land which God promised should be his property (Gen. xii. 7; xiii. 15; xvii. 8), he entered **as not his own**, as an alien claiming ownership for not so much of it as even to set his foot on (Acts vii. 5, 6). **Dwelling in tents**, having no fixed settlement, migrating through the country as one conscious of

¹ παροικήν, to dwell in a foreign land, without the rights of property or citizenship. With *εἰς* it combines the notion of entrance into it with that of continuance.

nothing permanent (Gen. xii. 8; xiii. 3; xviii. 1 ff.). **With Isaac and Jacob, the heirs with him . . .** His joint heirs also "became sojourners." The promise was not personal, but social, not for Abraham alone, but also for his posterity (Gen. xiii. 15; xvii. 18), and in their transient abode in Canaan, Isaac and Jacob exhibit in their trials the same patient expectation of it as something yet future, foregoing present possession. WESTC.: "Isaac and Jacob are specially mentioned, because these three, Abraham, Isaac and Jacob, cover the whole period of disciplinary sojourning in Canaan; and to these three the foundation promise was repeated" (Gen. xii. 2 f.; xxvi. 3 ff.; xxviii. 13 f.; cf. Exod. vi. 3, 8). Abraham with his fellow-heirs, without losing heart or hope, chose to forego a fixed abode, and bravely sustained a fresh exercise and a longer proof of faith. **For he looked . . . hath the foundations,** the motive for not settling permanently. They preferred a state of expectancy (x. 13; ix. 28; Jas. v. 7), their faith-instincts aspired to a higher, an unseen possession. The inward apprehension of the promise rose beyond the possession of Canaan. "Unconsciously to themselves, or at any rate not with full consciousness, their desires reached on and upwards to the Eternal City." That the O. T. knows of possessions, of a rest, beyond the present world, is everywhere assumed in the N. T. DEL. ascribes the ancient belief which distinguished between Jerusalem below and Jerusalem above to "the revelations under the O. T. in word and miracle." Paul "appealed to the existing faith of Palestine when presenting the idea of a twofold Jerusalem" (Gal. iv. 25 f.). WESTC.: "The ground of this patient waiting was the growing sense of the greatness of the divine purpose." "The city," the heavenly Jerusalem (xii. 22; xiii. 14), even to the readers still in the future,

a "thing hoped for," which hath **the foundations** *versus* the "tents" of the patriarchs, frail, temporary abodes, easily torn down and removed from place to place. Earthly things point either by similitude or by contrast to heavenly things, the things seen to the unseen. Hence those tents were the nursery of faith's longings for the home with the eternal foundations, like the later tabernacle keeping before the mind their antithetic archetype, the one city which rests upon "the foundations." The art. adds emphasis. The impregnable foundations of the earthly Jerusalem (Ps. lxxxvii. 1) were symbolic (Rev. xxi. 14). **Whose builder . . . is God.** "Builder" (architect) refers to the plan, "maker" to its execution. Other structures, other cities, are the work of human design and human endeavor, but the church, the holy city "which hath the foundations," is of God (Matt. xvi. 18; cf. viii. 2; xii. 22; xiii. 14; Rev. xxi. 2; iv. 26). The readers fondly clinging to the hallowed associations of their splendid capital are thus prepared for its impending overthrow. Their abiding city is yet to come (xiii. 14).

Even Sarah, their renowned ancestress, exemplifies the power of faith. The existence of the innumerable multitude of the chosen nation is due to her sharing her consort's mighty faith. The pronoun may be explained by her previous incredulity (Gen. xviii. 12), which, through her husband's example and influence, was soon changed to faith; or, it may extend what has just been said to a second subject: "with the great forefather is included the honored foremother of the chosen people," (ii. 14). She was in closest union with Abraham; by her faith became the instrument of the initial fulfilment of the promise. **Received power to conceive . . . not,** "for the founding of a family."¹ The act of conception was "the

¹ καταβολή, iv. 3; ix. 26.

direct personal issue of her faith." She received this power jointly with Abraham. WESTC. : "She was enabled to become the mother of his son. . . . The promise was to Abraham, and the work of faith was primarily his,¹ but it was needful that Sarah should join by faith with him." **When she was passed age**, lit. "contrary to the time of her age," the time for child-bearing, against all probability considering her extreme age. DEL. : "Her long barrenness would itself have required faith in a promise of its removal; how much more when her time of life seemed to render it impossible!" **Since she** (he) . . . **who promised** (x. 23), proof and explanation of her faith.² The God of the promise, she reasoned, can be relied on (Rom. iv. 21). As the reference to extreme and impotent age refers primarily to Abraham (12), so it was pre-eminently his faith which brought about her faith. And the glorious results of their united faith is now portrayed: **there sprang of one** . . . a posterity multitudinous as the stars, numberless as the sands of the sea-shore. **Wherefore also**, because of Sarah's faith, "answering and supporting the faith of Abraham." "Faith brought them the thing hoped for" from the promise (Gen. xiii. 16; xv. 5; xxii. 17; xxxii. 12), yea, fulfilled it in overmeasure. All these **sprang of one**, were born through her from one who in the power to beget children was indeed the same as dead. From a lifeless source (Rom. iv. 19) has sprung that countless and sacred race of which the readers formed a part. All were begotten of one, and he dead but for his faith (Is. li. 1, 2). Life again, through faith, triumphed over death, as in the case of Abel, Enoch and Noah.

From these more passive aspects of the faith of the

¹ *τιγ καταβ. σπιρμ.* expresses the act of the husband.

² *πιστις* and *πιστος*, faith and faithfulness, are correlates.

patriarchs, we are directed to the close of their lives, showing the non-fulfilment of the promises in their lifetime to have resulted in the maintenance of their hope. They passed away in the faith in which they had lived, looking onwards to the city of God's preparing, the goal of all the promises.

13-16. These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that *country* from which they went out, they would have had opportunity to return. But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

These all, i. e. Abraham, Sarah, etc., to whom the promises had been given. **In¹ faith**, according to faith, in the exercise of faith. They died, not as having come into possession of the promises (39), but sustaining a positive relation to them, seeing and saluting them at a distance. They died expectant, viewing their departure as a going home, clinging in death to the promises. **Not . . . the promises.** Their not having received the things foretold (39; x. 36; ix. 15; Luke xxiv. 49; Acts i. 4), was the occasion of their persistence in faith when dying, and their having seen and greeted them from afar (John viii. 56), and confessed themselves aliens on earth, are the expressions and proofs of their faith. They died believing, as men who had **from afar** (climax) seen the promised good and in consequence viewed their earthly life as a pilgrimage (Gen. xlvi. 18) to the heavenly city (16). WESTC.: "In life they had realized the promises . . . in a threefold order of growing power. They had seen them; they had welcomed them; they had acknowledged that earth could not fulfil them." (Cf. Gen. xxiii.)

¹ κατὰ πίστιν, 7; Matt. ix. 29; Tit. i. 1, 4.

4, LXX.; xlvi. 9; xxiv. 37; xxviii. 4; Ps. xxxix. 12; cxix. 19, 54; 1 Chron. xxix. 15). DEL.: "That man did not cease to exist when the present life was ended, was a belief universal in the ancient world; and the patriarchs connected theirs with the assurance of divine favor, and the hopes cherished by the divine promises. . . . And so they died 'according to faith,' believing in an eternal, faithful God, the truth of His promises, and their own abiding relations with Him." "The promises" (17), pl. because they were made to each of the patriarchs, or, because the one promise "contained in itself a power of development into infinite blessings." **Strangers . . . earth.** Their whole life had its direction and support in the invisible world. **For they . . . manifest** (14-16) develops the last clause of 13. Their adjudging themselves aliens¹ and wanderers asserting no rights of citizenship in Canaan, manifested their faith, expressed their longing for **a country of their own**, one adapted to their deepest needs (xiii. 14). The terms they used in speaking of the present life showed that "they continued to the last to look for² that which they had not attained," their true fatherland. This confession could not have referred to the country from which they originally came in Mesopotamia, for at the time they could easily have returned to their ancestral home. **But now**³ . . . the case is otherwise. That, although feeling themselves aliens, they yet failed to seek again their native land, has its simple explanation in this, they so apprehended the promises as to look for the object of their search beyond the earth. Their inspired expectations having received no definite fulfilment, all partial ful-

¹ ξῖροι, Eph. ii. 12, 19. παρεπιδημοι, 1 Pet. i. 1; ii. 11; Lev. xxv. 23.

² ἐμφανῖσθαι, ix. 24; Acts xxiii. 22. ἐπιζητοῖσθαι, Is. lxii. 12, LXX.

³ νῦν, logical.

filments served only to direct their glance forwards ; the country (city, x. 16) which their pilgrimage had in view, the goal of the theocratic hope, was a higher, **better** country (x. 34), a heavenly one. Their having died in accordance with faith is thus demonstrated. The object of their desires must have been a better one than is found "on the earth" (13). Only thus is their estimate of themselves as pilgrims intelligible. DEL.: "The promise to the patriarchs was a divine assurance of a future rest : that rest was connected, in the first instance, with the future possession of an earthly home ; but their desire for that home was, at the same time, a longing and a seeking after Him who had given the promise of it, whose presence and blessing alone made it for them an object of desire, and whose presence and blessing, wher- ever vouchsafed, makes the place of its manifestation to be indeed a heaven."

Their longing was for God, the abode of the living God, be that heaven or earth, and this longing was graciously met by God. **Wherfore** (12), because their desires were directed to His presence, God honored their faith by calling Himself **their God**. (Cf. Gen. xxviii. 13 ; xxxi. 5 ; xxxii. 9 ; Exod. iii. 6, 15 f.) He recognized the patriarchs as united to Him in an everlasting covenant, as those who ever live with Him (Matt. xxiii. 31 f. ; Mark xii. 26 f.). Although they died, they still live. Faith conducts to its goal. "Death was to them a going home." Of the fact that God acknowledged Himself as their God, and that they consequently are alive with Him, we have a proof in that **he prepared for them a city**, the city for which they yearned (10), where He vouchsafed them an abiding continuance with Him. The emphasis is on "prepared." Their desires were anticipated by God's purposes, their

Fatherland was the city of God's own preparing (Matt. xxv. 34; 1 Cor. ii. 9; 2 Cor. v.; Rev. xxi. 2). Their convictions of the unseen, their self-designation as pilgrims, their failure to take possession of Canaan, all were the subjective reflex of the divine provision, the expression of their conscious vital relation to God. Both EBR. and WESTC. hold that, as in 10, the fulfilment of the promise in its highest form points to social not personal beatitude, "a Divine Commonwealth." That they are in possession of it now is not said, rather (39 f.) that the realization of it is reserved until it can be shared with us. Faith also impelled the patriarchs to acts of transcendent heroism:

17-22. By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten *son*; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a parable receive him back. By faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones.

The offering of the son of promise by Abraham was the greatest moral achievement of his life. **Being . . . Isaac**, lit. hath offered up. The perf. characterizes the offering as being on Abraham's part an accomplished act *versus* the bare resolution. The pres. **being tried** not only marks the immediate coincidence of the act of obedience with the call (8), but it emphasizes the fact that Abraham was subjected to a test, and by that alone his astounding act becomes admissible and comprehensible. The whole action was a trial of his faith, and it stood the test. The sacrifice was complete. "His only begotten" lay bound upon the altar, the hand with the knife was up-

lifted to slay him. Had God slept for one moment the fatal knife would have been plunged into the only son through whom alone was possible the fulfilment of the promise. The last clause uses the imperf. "was offering." WESTC. : "The first verb expresses the permanent result of the offering completed by Abraham in will ; the second his actual readiness in preparing the sacrifice which was not literally carried into effect" (Jas. ii. 21). **Yea**, the only begotten one he was engaged in sacrificing,¹ he who had so gladly received the promises, who had been assured that **in Isaac . . . called**. Sustaining this relation to the promises, his indomitable faith obeyed the divine command to offer him up. Two considerations accentuate this. His heroic faith not only overcame the strongest natural affection,² but, what was a yet severer ordeal, it prompted to a deed in apparent conflict with the promise itself (Gen. xxi. 12). **In Isaac** is emphatic, "in him and in no other" shall "Abraham's seed" have its origin, "a fresh starting-point." It was a staggering paradox that confronted Abraham. "God contradicts God." Having heartily believed the promises, he must now destroy the means of their accomplishment. Yet he cannot surrender the hope inspired by the promises. He therefore in blind but unperturbed faith fully gives back to God the gift which was the pledge and medium of the promises. This offering of "his only begotten" can be accounted for only on the ground that he believed God was able to call the dead back to life (Rom. iv. 17). His faith towered to the height of absolute self-surrender to the incomprehensible leadings of God, holding "the infinite power of God to be surer than the power of death." This is the first

¹ So the order of the Greek. *kai*, epexegetical, marks the climax.

² On "only Son," cf. Gen. xvii. 19; xv. 2, f.; xvi. 15; xvii. 16 ff.; xxii. 2; *μορογενής* occurs also Luke vii. 12; viii. 42; ix. 38; John i. 14, 18, etc.

instance of the belief in a resurrection, a belief born from reliance upon God's truth and faith in His omnipotence. **From whence**,¹ i. e. from the dead he received him back; or, "wherefore," i. e. in reward of his faith. **Did . . . receive him**, refers to his birth from aged parents. It may be read: whence as from dead ones he received him. As by God's power he sprang from one as good as dead (12), he could also be brought back from the dead. His birth was **a parable**. In it the father could see "a type of another quickening." Some find in the sacrifice and restoration of Isaac "a parable," a type of the death and resurrection of Christ, the only begotten Son of God. DEL.: "Abraham received back his son from the dead, not literally (35), but in the figure of a resurrection. Isaac was like one who had really risen again." The former interpretation may include this Messianic analogy in Abraham's faith, as in fact Isaac's supernatural birth already pointed forward to the Messiah (Gal. iii. 16; cf. John viii. 56). The emphasis of the whole passage (17-19) rests on this clause. Faith again triumphs over death. Even when confronted by the apparent miscarriage of the promises it only drives its roots more deeply into the omnipotence of God. Recovered from death Isaac now **by faith** transmits the blessing to his heir, and he in turn to his descendants (21). **Blessed**: "The blessing" (xii. 17) thus transferred was something really efficacious, "a real vital force," a binding power on God. DEL.: "The blessing of Isaac had in it the wondrous power of shaping and controlling the future of his posterity, because in virtue of his faith his mind and will had become one with the mind and will of God Himself." (Cf. Gen. xxvii. 37; Jer. i. 10.) **Jacob** (Gen. xxvii. 39 ff.), the younger had the precedence, became

¹ ὅθεν may be either local or causal, as in ii. 17; iii. 1; vii. 25; ix. 18.

heir of the promise (Mal. i. 2, 3; Rom. ix. 13). Isaac's faith is shown by his acquiescence in God's sovereign inversion of the order of succession, overruling natural expectations and his own will (Gen. xxvii. 33). And the object of this act of faith was **concerning things to come**. The blessing pointed not only to their earthly future with its Messianic import, but to something beyond. Isaac devolved upon Jacob the inheritance of what was promised. This was "not only an act of faith but a prophetic act of faith," pointing to a divinely ordained future. **Esau.** Jacob was made the direct bearer of "the blessing." Esau received later (Gen. xxvii. 38 ff.) a temporal blessing, and this twofold blessing forms a telling "prophetic history of the future fortunes of two great peoples." With the dying of Jacob, who transmits the gracious deposit to a whole family, the fulfilment of the promise enters a new stage.

The writer passes over the blessing of the twelve patriarchs, that of Jacob's two grandsons sufficing his purpose. **A dying.** At the close of life, denied a personal realization of the promise, Jacob believed the blessing to be at his disposal, and therefore at death's door, his faith still fresh and firm, he bequeathed it to his descendants. **Each of the sons**, each of the two born prior to Jacob's advent in Egypt. Special prominence was given to Joseph (Gen. xlvi. 25), and the adoption by Jacob of his two sons implied a double share of the divine heritage. As in 20, the younger was again preferred to the elder (xlvi. 11 ff.), but, unlike Isaac, Jacob himself inverts the order, with full consciousness of the divine will. **And worshipped**, an earlier occurrence (Gen. xlvi. 31; cf. chap. 50), yet a final Amen to the patriarch's career. After all its vicissitudes, every step of which had only made surer and brought nearer the ultimate con-

summation, its last scene shows a triumphant expectation of the promise, profound thanksgiving and adoration, expressive of the mighty energy of faith. **The top of his staff**, so the LXX. The Masoretic text reads "on the head of his bed," "bowed himself upon the bed's head" (Gen. xlvi. 31), not sinking back from exhaustion, but to offer worship to God (1 Kings i. 47). His infirmity forbade his rising to thank God, "hence instead of prostration on the ground, he turns in the bed and stretches himself towards its top, worshipping with his face downwards" (DEL.). According to LXX.: Making use of the staff which supported him in all his wanderings (Gen. xxxii. 10), to raise himself in the bed, he bows over it in worship, recalling the divine guidance in his pilgrimage (Ps. xxiii. 4). **Joseph**, too, **when his end was nigh**, with not a shadow of the fulfilment of the promises in sight, had a like energy of faith, the conviction that his brethren, **the children of Israel**, should not abide in Egypt. The height of prosperity and power attained by him there could not make him forgetful of their destiny, and he claimed for himself a share in their future, a grave "in the lap of the God of the promises." His explicit mention (Gen. 1. 24-26) of their **departure** marks another stage in the progress of the fulfilment. **Commandment**¹ (Exod. xiii. 19; Josh. xxiv. 32). Joseph's case offers a clever introduction to the faith of Moses, who, like him, preferred at any cost to share the destiny of the chosen nation. The faith hitherto viewed "under the discipline of patience and sacrifice is now considered in action," as illustrated in the career of Israel's great deliverer.

23-28. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid

¹ ἐντείλατο "indicates not only the act, but includes the effect."

of the king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the first born should not touch them.

By his parents (Exod. ii. 1 f.), according to LXX. (Acts vii. 20). Even though "the saving was chiefly due to an act of faith on the mother's part," it resulted doubtless from the joint faith of both parents.¹ This daring act of faith which secured the life of Moses was the resultant of two factors: 1. The surpassing beauty of the child inspired a hope as to its destiny (Acts vii. 20). 2. Their confidence in the promises and in the power of God overcame all dread of the king's wrath. In defiance of the royal mandate, with no apparent possibility of success, looking on high for succor they preserved the babe destined to be the instrument of a nation's freedom (Luke viii. 50; John xi. 25). The faith of his parents begot a like faith in his own heart. WESTC.: "As an infant he had quickened faith; as a man he showed it." "Having reached years of discretion and self-responsibility² he **refused** the honorable name and position of an Egyptian prince." The honors of royalty through adoption awaited him, possibly even the throne. But on all this he turned his back, choosing instead the lot of suffering and reproach. **To be called**, "the habitual language of familiar intercourse. WESTC.: "The aorists, 'refused,'³ 'choosing,' 'accounting,'" point to a crisis, when the choice was

¹ οἱ πατέρες = οἱ γορῆς, Luke ii. 27, 41 ff.; John ix. 2 ff., = parents, father and mother.

² μέγας γενομένος, Exod. ii. 11, *versus γεννηθεῖς*, 23.

³ ἤρισατο, ἐλόμενος, ἴγγσάμενος, ἀπέβλεπεν.

made, as distinct from Moses' habitual spirit, 'he looked.' " By one decisive, daring act he met the alternative of power in Egypt, or, participation in the hopes, of Israel. The God of his fathers, the destiny of his own people, even with the attendant sufferings and reproaches, were through faith more to him than to be **the son of Pharaoh's daughter**. **To be evil entreated** (afflicted) **with . . . God**, of this alternative he made deliberate choice, well knowing what it meant for him (iv. 9). In a race of slaves faith descried a divine nation. **The pleasures of sin**, the pleasures derived from sin, especially the advantages enjoyed from the sin of apostasy, or unfaithfulness (iii. 13; xii. 1-4; cf. x. 26). The contrast is the fellowship of God's people with apostasy, and the afflictions accruing from the former with the worldly good assured by the latter. **For a season**. Disloyalty to his sense of duty would have brought Moses princely wealth and luxury, but he made the sacrifice the more readily because of the conviction of the evanescent character of these worldly things, as well as of "their inward and essential nothingness." He discriminated also the treasures of Egypt and **the greater riches, accounting the reproach . . .** The obloquy which attaches to the Messianic cause was the paramount consideration. This was more to him than the vast wealth for which Egypt was famed. "The reproach of Christ" = "to be evil entreated with the people of God" (25), a current designation for Christ's sufferings (xiii. 13; Rom. xv. 3; Ps. lxxix. 9 f.). BLEEK: "That reproach which Christ endured in His own person, and had or has still to endure in His members." This reproach Moses desired to bear. While he had no direct revelation as to Christ, he anticipated the obloquy which is always "the lot of the appointed envoy of God to a rebellious people," the cup which awaits

all "anointed" ones who in any degree prefigure or represent "The Anointed," all in whom "the Christ" partially manifests Himself (Col. i. 24; 2 Cor. i. 5; Phil. iii. 10). STIER: "The whole people of God, in all ages, forms one community, of which Christ is the centre; and even the saints of the O. T. were members of that one living body of which He is evermore the head." Israel, in its covenant vocation a type of Christ, was God's anointed, just as all believers now have "an anointing from the Holy One" (1 John ii. 20; Ps. cv. 5). In its bondage (Phil. ii. 7; Luke xxii. 27), it bore the Messianic opprobrium, "the reproach of the Divine Word indwelling in and united with His ancient people." (Cf. 1 Cor. x. 4.) How like Paul, who made the cross his chief glory! (Gal. v. 11; vi. 14; 1 Cor. ii. 21). What an appeal to the readers whom the reproach of Christ had brought to the verge of apostasy! **For he looked**, kept his eye on the divine recompense (x. 35) for the reproach of Christ willingly shared. He looked away from the alluring advantages of the moment into the distant future, to the things "hoped for" and "not seen" (1), and inspired by this prospect he surrendered all earthly good (xii. 2). It was not necessary to state what the recompense was (1 Cor. ii. 9; Is. lxiv. 4; 1 John iii. 2). Moses never regretted his choice. "The reproach of Christ" brought him the true riches and honor (Luke xvi. 11; Eph. i. 18; ii. 7; iii. 8).

Faith's power is shown again in the career of Moses as an instrument in the deliverance of Israel (Exod. iii.). **He forsook Egypt . . .** may be understood of the flight into Midian. After slaying the Egyptian he was not deterred from this course (Exod. ii. 14), by the wrath which the desertion of his post evoked, and which could pursue him into the heart of the desert. It may, however, refer

to his departure from Egypt at the head of his people (Exod. xiv. 5). There is thus presented, first, the event as a whole, then, the two chief parts: the passover and the passage of the Red Sea. He not only renounced the court as an individual, but taking charge of his race he abandoned Egypt itself, in defiance of the pursuing vengeance of the king (Exod. xiv. 9). **For he endured,**¹ stood firm, showed superhuman courage, since he “kept steadily before his eyes the invisible² God, just as if he saw Him.” WESTC. : “Inasmuch as he saw Him,” referring to his speaking face to face with God (Exod. iii.; iv.; xxxiii.; Num. xii. 7, 8). He undertook the colossal task, confident of the divine protection and therefore victorious over all fear. Faith’s vision of the invisible was more than a match for all the terrors of the visible. **Who is invisible** (John i. 18; Col. i. 15; 1 Tim. i. 17; vi. 16, etc.).

The institution of the passover, the first decisive step in the redemption of Israel, was also a signal act of faith (Exod. xii. 22). **He kept**³ . . . lit. hath kept or celebrated, not hath instituted. The perf. (vii. 6) implies a transaction permanent in its consequences, “a perpetual witness of the great deliverance.” **And the sprinkling**⁴ . . . on the upper part and the two side posts, in order that Jehovah or His executioner might “pass over” their houses (Exod. xii. 7, 13, 22 f.; cf. 1 Cor. x. 10). Later, this blood was sprinkled at the foot of the altar. The passover is viewed not simply as a meal but in connection with the sprinkling, forming with it one completed

¹ Westc.: *καρτερίν* is complementary to *ἴπομενίν* x. 32, and *μακροθυμίν*, vi. 15.

² *ἄόρατον* *versus* *όραντ*.

³ *ποιεῖν τὸ πάσχα* = the observance of the passover, Matt. xxvi. 18; Exod. xii. 48; Num. ix. 2 ff.; 2 Kings xxiii. 21, etc.

⁴ Westc.: “*προσάγω* is commonly used in the LXX. of the sprinkling of blood upon the altar.”

action, which secured Israel from the impending death of Egypt's first-born, and foreshadowed "the deeper mystery involved in the deliverance from Egypt" (ix. 22). Three momentous elements were comprised in this act of faith: reliance on the divine promise concerning the death of the first-born; dependence on the atoning efficacy of the paschal blood; and confidence in the sudden consummation of the escape (Exod. xii. 11).

29. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up.

The faith of Moses, communicated to his people, next manifests itself in their triumphant passage through the sea. **By faith they.** The proper subject is suggested by "them" (28). As by **dry land**, *versus* the overwhelming sea (Exod. xiv. 29). Their faith was the correlate of the almighty power "which, by means of an east and north-east wind, swept a furrow through the waves of the sea," so that, assured of their safety, they ventured into the bed of the sea and marched through it as through dry land, **which the Egyptians assaying**, lit. of which (i. e. dry land) making trial. When their enemies attempted to use this dry passage the waves closed in upon them and they perished. Faith dries up the sea, unfaith sweeps the water over the dry land.

30-38. By faith the walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings

and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.

After these proofs of the power of faith, in the Mosaic period, two instances are cited from the history of the conquest. All things continue possible to faith. As the very forces of nature succumb to it, so the fortresses of human skill fall before it. **The walls of Jericho fell** (Josh. vi. 2-15) as the result (2 Macc. xii. 15) of an unperturbed confidence in God's omnipotence and faithfulness to His promises. **Compassed about.** DEL.: "With the ark of the covenant in their midst, while seven priests preceded bearing trumpets, they marched in a solemn and silent procession around the devoted city for the space of seven days. When, on the seventh day, they had completed their circuit for the seventh time, the priests blew their rams' horns, and the people raised their war-cry, and the walls of Jericho fell down, leaving the wealthy city an easy prey." Another signal deliverance accomplished by faith is that of **Rahab**. Having heard with her fellow-citizens of the wonderful deeds of Jehovah (Josh. ii. 10), she believed Israel's God omnipotent, and assuming that He had given them the land (Josh. ii. 9), and regarding as certain the things hoped for by them, she manifested her faith in that she **received the spies with peace**, accorded them protection—doubtless at her own peril—showing them "unreserved and open-hearted kindness." And her faith brought its reward in that she **perished not** along with them who opposed God's people (Josh. ii. 10 f.; ii. 22; vi. 1), and who refused submission to the divine will so unmistakably manifested in the miracles incident to their march. **Disobedient** (Vulg.: in-

credulity, unbelievers) (iii. 18), “brings in relief the punishment and the ground of their destruction.” As with the Egyptians, unbelief was the ground of their irremediable destruction (Josh. vi. 17, 24), her faith was the means of her preservation (x. 38 f.). (Cf. Jas. ii. 25.) **The harlot** “places in a fuller light the triumph of faith” and the glory of that grace by which through faith she was redeemed. She escaped, not merely from the ruin of her city, but from her own moral ruin (Matt. i. 5).

The achievements of faith did not terminate with the cycle of the heroic period closed by the conquest of Canaan. They continue in such numbers as to deter the writer from proceeding, and he suddenly breaks off their circumstantial description, and contents himself with a summary recital of the exploits of faith on the part of some who are named and others who are not named.

And what . . . ? “Why do I go on farther?” A rhetorical formula of transition. **For the time . . . if.** WESTC.: “Time will (I see) fail me as I tell of.” DEL.: “A turn of expression borrowed from Greek orators.” The answer is implied and excuses the transition to a summary enumeration of names and exploits which attest the power of faith. It will be an endless task to go on with the details of individual instances. **Of Gideon . . . and the prophets.** There is no chronological order in the names. Gideon (Judges vi.-viii.), precedes Barak (Jud. iv., v.), probably because of his greater popular fame. Sampson (Jud. xiii. 5; 1 Sam. vii. 12 ff.) overshadows Jephthah. Samuel follows David, so as to connect the name of the founder of the prophetic order with those who derived their inspiration from “the spiritual Pentecost in Samuel’s time” (Acts iii. 24). The list has been variously divided. Rulers are embraced under the first five; prophets follow with Samuel at their head.

WESTC.: "Gideon, Barak, Sampson (Jud. xiii.-xvi.) and Jephthah (Jud. xi., xii.) represent the theocracy ; David, Samuel and the prophets the monarchy." The former two "sum up all that is noblest in the second stage of Israel's history," but no judgment is passed on moral character. The ruling thought is faith as the motive power of their memorable deeds. When faith yielded to disobedience, as in the case of Sampson, its invincible power was suspended **Who through¹ faith . . .** All the examples specified (33-35a) are connected with this relative. A description of characteristic achievements is given, but the particular acts are not assigned to the particular names. The manifestations of the power of faith fall into three groups. WESTC.: "In each group there is a progress, and there is a progress in the succession of groups in the direction of that which is more personal. The first triplet describes the broad results which believers obtained : Material victory, Moral success in government, Spiritual reward. The second triplet notices forms of personal deliverance from : Wild beasts, Physical forces, Human tyranny. The third triplet marks the attainment of personal gifts: Strength, The exercise of strength, The triumph of strength (the believer against the alien)." **Subdued kingdoms.** The Midianites (Jud. vii.); Canaanites (Jud. iv.); Philistines (Jud. xi.; 1 Sam. xiv. 6 ff.; xvii. 37); and the Ammonites (2 Sam. x. 12), not to speak of David's victories, were overcome for the most part by Judges, who showed greater trust in God than in the arm of flesh. **Wrought righteousness** (Acts x. 35), this greatest feat of all was achieved especially by Samuel (1 Sam. xiii. 4), although in their official capacity all the Judges are examples of

¹ διὰ πίστεως, *versus* πίστει, brings out the general inspiring power of faith, 39; vi. 12.

the righteousness begotten of faith. They followed the will of God (2 Sam. viii. 15; Ps. xv. 2; Is. ix. 7). WESTC. : "Conquerors used their success for the furtherance of right." **Obtained promises**, especially David (2 Sam. vii.), to whom was vouchsafed a revelation of the further development of the unique history of his people. The reference is not to promises fulfilled,¹ but to promises made, the magnetic power of faith drawing (so to speak) new prophecies from the mouth of God. WESTC. includes both ideas: "Each partial fulfilment of a divine word is itself a prophecy." **Stopped the mouths . . .** Personal deliverances, i. e. pre-eminently of the prophets, are recounted. The first case is that of Daniel, whose faith held at bay the fierce beasts. LXX. : "An angel shut the mouths of the lions, because he believed in his God" (Dan. vi. 16, 22; 1 Macc. ii. 60). "That angel was but the minister of God's mercy and of Daniel's faith." (Cf. Jud. xiv. 6; 1 Sam. xvii. 34-36.) **Quenched . . . fire**, refers unquestionably to Daniel's three companions in the fiery furnace (Dan. iii. 17, 25; 1 Macc. ii. 59), who maintained their trust in the invisible and almighty arm, and thus overcame the elements, "the power of fire," not the flame only but the very nature of fire. **Escaped . . . the sword**,² ex. gr. Moses (Exod. xviii. 4); David (1 Sam. xviii. 11; xix. 10 ff.; xxi. 10; Ps. cxliv. 10); Elijah (1 Kings xix.); Elisha (2 Kings vi. 14 ff., 31 ff.); Jeremiah and Mattathias (1 Macc. ii. 28)—since the enumeration extends to the Maccabean period. Without specific reminiscences there follow in a general form instances of persons acquiring through faith supernatural strength, **from weakness . . . strong**, including physical recovery, exx, gr. Sampson (Judges xvi. 28-30), who was changed

¹ ἐπέτριψεν ἡ πατή, *versus* ἐκομίσαντο, 9, 39; cf. vi. 15.

² στόματα "expresses the many assaults of human violence."

into a Hercules; or Hezekiah (Is. xxxviii. 3, 5); and moral deliverances (Ps. vi. 3, 8, 10; xxii. 21 f.). **Waxed mighty in war.** All the Judges were men of valor. Heroic deeds of faith occurred also in the times of the monarchy (Ps. xviii. 30 ff.; cxliv. 1 ff.). **Turned . . . aliens.** "The thought is fixed on the religious contrast between the children of the kingdom and strangers" (Matt. xvii. 25 f.). Gideon and Jonathan may be referred to, but doubtless the Maccabean history is included, "the valiant deeds of Judas Maccabeus," "the victorious wars waged by the Asmonean heroes with the Syrian monarchy and the neighboring nationalities." By "a single, abrupt clause," the author "presents the highest conquest of faith," the transition from death to life. **Women received their dead . . .** (1 Kings vii. 23; 2 Kings iv. 36).¹ It is not said whether through their faith or that of the prophets—not the persons, are emphasized, but the faith. Doubtless the faith of love, that most powerful instinct of woman, co-operated with the active faith of the prophets. "Both women showed their faith in the appeal which they made to God's servants to help them, as in their previous kindness to them as messengers of God." **By a resurrection,** lit. "out of."² **And others,** lit. "but others," referring to a new class who achieved in fact a yet sublimer inward triumph, "in unconquered and outwardly unrewarded endurance," noble mothers "who have rather seen their child die before their eyes than renounce their faith in God, and His promises for the life to come." This is victory over death, the sacrifice, through faith, of life itself for the sake of the resurrection to eternal life. The

¹ οἱρῶν, 2 Kings iv. 36; cf. 1 Kings xvii. 23, — recipere, take back again.

² ἐξ ἀναστάσιος, "that out of which the departed were received." The resurrection preceded the reception.

reference is "not only to the martyrdom of Eleazar (2 Macc. vi. 18-31), but also to that of the heroic mother and her seven sons related in chap. vii." **Were tortured**, stretched like the skin of a drum on a torture-wheel and then beaten or tortured to death, **not accepting the deliverance** placed within their reach, despising the release offered them at the price of their faith (2 Macc. vi. 22, 30; vii. 24). **A better resurrection**, climax to the resurrection vouchsafed to those who received back their children to an earthly life (2 Macc. vii. 9-14). These chose death in preference to disloyalty—an example to the readers who were also suffering for their faith! **And others.** Apparently "a second class among those who showed their faith not in conquering but in bearing." "The enumeration appears to consist of two great groups (35b-38) each consisting of two members, the first of suffering to death, the second of suffering short of death," yet no less terrible. It characterizes the fate of the prophets (cf. Matt. xxiii. 34-37), who willingly endured terrible sufferings by virtue of their assurance of a better future. **Had trial¹ . . . scourgings** (1 Macc. ix. 26 f.; 2 Macc. ii. 1, 7, 10; Jer. xx. 2). **Mockings**, all kinds of "cruel, sportive forms of ill-treatment." **Yea, moreover of bonds and imprisonment.** They not only experienced brief sufferings, "sharp and direct, strokes on soul and body," but also such as were dull and long protracted, and therefore the harder to bear (1 Kings xxii. 27; 2 Kings xxi.; 2 Chron. xvi. 10; Jer. xxxvii.; xxix. 26; 1 Macc. xiii. 12). **Stoned**, a characteristic Jewish punishment, Zechariah (2 Chron. xxiv. 20 ff.; Luke xi. 51; xiii. 34; Matt. xxi. 35; xxiii. 37), probably Jeremiah and Ezekiel. Other horrible modes of death victori-

¹ πειπαρ ἡμεράνεται, "not actively as in 29, to make trial of, but passively, to be tried, to have experience of."

ously endured follow: **Sawn asunder** (2 Sam. xii. 31; 1 Chron. xx. 3), probably Isaiah. **Were tempted.** This relatively feeble and unmeaning expression occurring in the midst of a summary of sufferings unto death is inexplicable, unless it refers to tortures worse than death, or to cases like that of Susannah who was being led to death when rescued, and who had therefore experienced the bitterness of death. **Slain with the sword,**¹ Uriah (Jer. xxvi. 23; 1 Kings xix. 10). Now follows a picture of less violent sufferings, which befell men, "long and toilsome conflicts, sustained in the same spirit through a wandering life of self-abnegation." **They went about . . .** Suggested by the last clause this refers unquestionably to Elijah and to Elisha, the former of whom "so vividly represents the trials and sufferings of the genuine prophetic spirit," and the latter "its consolations and its triumphs." **Being destitute** begins a new series. There are new subjects and the proper syntactic connection of the relative "whom" yields this order: Men of whom the world was not worthy went about . . . **wandering in deserts** . . . DEL. says of Elijah: "His life was one of perpetual voluntary penance, restless wanderings and lonely prayers, out of which, from time to time, he would suddenly emerge with renewed strength for some mighty act of faith." **In sheepskins . . .** outward appearances corresponding with word and deed of their vocation (1 Kings xix. 13, 19; 2 King ii. 8, 13, 14; cf. Matt. iii. 4)—"a mode of clothing (Zech. xiii. 4; Gen. xxv. 25) adopted by the prophets as that best suited for their hermit life of penitence, and separation from a godless world." **In goat-skins,** perhaps a kind of climax. **Destitute, afflicted, evil entreated,** in perpetual want of the ordinary means of life (Eccles. xi. 11), pressed from without (2 Thess. i.

¹ *ἐν φόνῳ μαχαίρας*, Exod. xvii. 13; Deut. xiii. 15; xx. 13; Num. xxi. 24.

6 f.), in evil plight generally (xiii. 3). **Of whom . . . not worthy.** By its treatment of these holy men¹ the world proved itself unworthy of their presence. Hence they gave to it a wide berth, and lived in communion with God. Their seclusion and destitution, whether from choice or persecution, their lonely pilgrimage, showed that their fatherland was not here (13–16). The world was no fit abode for them (1 Kings xviii. 4, 13; xix. 8, 13; 1 Macc. ii. 28, 31; 2 Macc. v. 27; vi. 11). In the Maccabean period “every mountain, cave and hollow of Judea was a refuge for God’s saints.” **The holes¹ of the earth.** Perhaps “a quotation from some familiar description.”

In one final résumé the author presses home the great lesson. These all in spite of their powerful faith which obtained for them the divine approval (2), died without the realization of **the promise**, to which they to the end looked forward. And this was divinely predetermined in order that the saints of the O. T. might not anticipate us in the enjoyment of salvation.

39–40. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

And these all, resumes 13–16, from Abel down, “from the beginning of human discipline to the fulfilment of man’s destiny in Christ.” **Having . . . borne to them** (2). Dou.: “Being approved by the testimony of faith.” The participial clause implies “although”: although so eminent through **their faith** yet they **received not the promise** (13), the promise *par excellence*, the technical term for all the Messianic hopes comprehended in the O. T. (ix. 15; x. 36; 1 Pet. i. 9; v. 4). This was due to a

¹ Del.: “σπήλαιον, a cleft or opening in a rock which ends in a chamber; ὄπη, a cleft or opening of any kind,” Jas. iii. 11.

divine purpose, to the far-reaching Providence of God. **God having provided . . . (contemplated) some better thing concerning us,**¹ something better than they enjoyed with whom the great salvation was a matter of the future. In point of privilege they fell far below the readers. Although sealed through faith for the promise they experienced only hope deferred. EBR.: "The new life implanted in Baptism and nourished in the Holy Supper they had not under the Old Covenant." We on the other hand actually enjoy that which they strained after (Matt. xiii. 17; 1 Pet. i. 12). The case of John the Baptist illustrates this (Luke vii. 28). These heroes of faith offer a humiliating contrast with the readers! Although their eminent faith secured them divine testimonials, they were ever doomed to be waiting, yet they never faltered, they endured to the end, while the readers favored incomparably above them, having obtained the promise (ii. 3), and tasted the heavenly gift (vi. 4), were faltering and in peril of abandoning their salvation! Surely they should keep on in the race (xii. 1). The fulfilment of the promise was withheld from the fathers **that apart from us, they should not be made perfect** — receive the promise. They must wait until we could share it, i. e. after Christ's descent into Hell and His ascension to the Father. Christ's work wrought a change in their condition beyond the tomb, opened for them the gates of the dead (Rev. i. 18; John viii. 56). They, too, now are "spirits of just men made perfect" (xii. 23). But the final triumph both for them and for us (x. 36) is yet in store, the redemption of the body, the regeneration of the universe.

¹ περὶ ἡμῶν, χωρὶς ἡμῶν, we are favored above all others.

CHAPTER XII.

The strain of exhortation broken off at xi. 1 is resumed, the contents of chap. xi., especially 39 f., furnishing the motive for perseverance in the struggle.

1-3. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls.

Therefore. In consequence of what was shown (xi. 39 ff.), in view of the power and achievement of faith even under the greatest discouragements, **let us also**, to whom salvation is vouchsafed, press indomitably forward, as well as those who had to wait for salvation. The readers with the author are now moved into the centre of the arena, encompassed by the illustrious galaxy enumerated (xi. 2-40). A better rendering is: "Having gathered round us such a cloud of witnesses, laying aside every encumbering weight . . . let us likewise run with endurance the race." The impressive metaphor of the Greek and Roman games is used to incite to unfaltering endurance (1 Cor. ix. 24; Gal. v. 7; ii. 2; Rom. ix. 16; Phil. ii. 16; 2 Tim. iv. 7). In the arena where athletes are contending for a prize, the spectators in the amphitheatre on crowded benches, tier above tier, like banks of circling clouds, are watching the conflict. So great

a cloud, a pictorial term in many languages for “a dense mass of living beings,” here unquestionably the countless heroes of faith just described, chap. xi. **Witnesses**¹ means more than spectators in the theatre, although the idea of “a ring of eager lookers-on” is included, as is evident from **compassed about**. Since “the elders” (xi. 2, 39) had in their victorious achievements and suffering witness borne to them by God, they in turn are competent to bear witness to Christians of the value of that for which they themselves received witness. They, having proved the power and the recompense of faith (x. 38), can now “act as judges and umpires for us.” The real and living intercommunion between the church above and the church below is indicated. DEL.: “Multitudinous saints . . . overhang the now militant church, like a thick impenetrable cloud. How solemn is the warning, yet how gracious the encouragement, the perpetual contemplation of those invisible beholders.” WESTC.: “The competitors feel the crowd towering about and above them.” And this should ever inspire them to run **with patience**, with courageous endurance² (x. 38 f.), **the race set before us** by God’s appointment. Men must either submit to the rules of the game or abandon the contest. **Laying aside . . . weight.**³ DEL.: “Every incumbrance and impediment, everything likely to occasion a fall, must be carefully got rid of,” as the racer (Acts vii. 58; Rom. xiii. 12; Col. iii. 8) casts off every incumbrance of dress or ornament, even superfluous flesh. The Christian must “free himself from associations and engagements, which, however innocent in themselves,” hinder the freedom of

¹ μαρτύρων; cf. ἡμαρτυρίθησαν, μαρτυρήσεται.

² ἵπομενή, x. 36; ὑπέμενεν, 2; ἵπομεμενηκότα, 3; ἵε παιδ. ἵπομένετε.

³ ὕλης, bulk of body, superfluous weight or burden.

his own action. BENG. : "All swelling pride or boastfulness." HOLTZH. : "fear and anxiety." DEL. : "Jewish notions, rites and observances," which were the reader's chief peril. **The sin . . .** A more precise definition of "every weight," the positive side of that. It not only hinders, but is "the source of all failure," the fatal drawback to the Christian march (iii. 13; viii. 12; iv. 15). **Which . . . beset** (readily besetting). The imagery of the race-course is decisive for the meaning of the original, used only here, = a "burdensome load or an encumbering, clinging garment which would impede the runner in his course." The sin insidiously cleaving to us, the bosom sin folded closely around us, this we must cast off would we win the prize.

The third and supreme condition of triumph, "the mightiest stimulant to steadfastness of faith," is the contemplation of Him who is the leader and completer of faith. Conscious of the witnesses behind and around them, they are to fix their own eyes upon Him who is "the true and faithful witness" (Rev. iii. 14), the exemplar of the most heroic endurance. WESTC. : "Above the 'cloud of witnesses' who encompass us, is our King, . . . who has Himself sustained the struggle we bear," who endured suffering and shame beyond all others, and in turn was crowned with eternal glory. **Looking unto;**¹ "away from" is also indicated. Turning away from every attracting or distracting object, the racer keeps his eye upon the forerunner and the goal. Our eyes must be kept on² Jesus, an example for us, the effectual motor, whose triumph is due to the same principle by which alone we can hope to win. **The author** (2:10), not beginner or "first operator of faith in us," but forerunner, "the

¹ ἀφορῶντες; cf. ἀπέβλεπεν, xi. 26, *versus* ἀποθέμενοι.

² εἰς, unto, "constantly during the whole struggle."

first to do or to accomplish anything," the leader at the head of the column (ii. 13; iii. 2; v. 8; John v. 19; xi. 41). He has been in the same plight, exposed to like temptations (ii. 18; iv. 15), subjected to similar conditions. His was a life of faith in its highest form. He inspires in all believers "the power and assurance of final victory," showing by His own example, in the face of all opposition, the confident expectation of what is future and the vivid realization of what is unseen (Matt. xxvi. 39 ff.; xxvii. 46). A KEMPIS: "If thou hadst not gone before us and taught us, who would care to follow?"

Perfecter. WESTC.: "He carried faith, the source of their strength, to its most complete perfection and to its loftiest triumph." Enduring unparalleled sufferings, He brought faith to its sovereign power (v. 9; ii. 10). He now leads all who follow Him to the same goal (1 Pet. i. 9). In what way He became both "author and perfecter" is definitely set forth in the relative clause, **who . . . endured the cross . . . at the right hand.** In the former sentence DEL. sees Jesus "the leader," in the latter "the finisher," of faith, but the ideas correspond so exactly with 1, "with endurance," "endured the cross," "despising shame," "laying aside," etc., as to show Christ to be in the beginning as well as at the goal the inspiring model for faith. **For the joy,** lit. "instead¹ of the joy," **set before him**, "the reward for His obedience to the suffering of His atoning death" (i. 3 ff.; ii. 9; v. 4-10; cf. Phil. ii. 6 f.). sat down at the right hand, etc. He was ready to undergo the severest trial of faith for its sublimest reward, to ascend the cross in order to mount the throne. The redemption of sinners accomplished by His unfathomable and incomparable

¹ cf. ἀρτὶ, 16, used of a price, or of the thing for which a price is paid. "Here the price or prize of victory."

suffering counted to Him far more than the reproach and agony of the cross (xii. 26). They are His eternal reward (Is. liii. 11). **Despising shame** (*anarthrous*), “disdaining to shrink from any kind of shame,” treating with indifference what men usually shrink from. “Hath sat down”¹ . . . (i. 3, 13; viii. 1; x. 12; John xiv. 28; Ps. xvi. 11). “He sits on the right hand (of God and with God) on the same throne” (Rev. iii. 21). **For.** As the result of the foregoing there is added a special reason for concentrating their eyes on Jesus, the necessity of it. The steadfast gaze upon the Prince of sufferers, with the consideration of who He is and what He is to them, is all that can save them from sinking by the way. **Consider him**, the sufferer Himself, the import of the sufferings being greatly enhanced by the dignity of the sufferer. The specific object of their contemplation : **Him that hath endured . . . of (by) sinners**²—“an explicit comparison of that which Christ had to suffer, with what the readers had to suffer.” **Such gainsaying:**³ not only verbal contradiction but “opposition of any kind or degree,” such extreme of opposition, ordeals infinitely surpassing what they endured : exclusion from religious and social fellowship, insults, despoiling of goods, etc. (x. 32 ff.; xii. 11 ff.; xiii. 13). **That ye wax not weary**, depends on “consider” and also on “looking unto.” The contemplation of Him who conquered through suffering gives sovereign support in our endurance of afflictions. **Fainting . . .** is no tautology. The former = flagging spirits, despondency, the latter =

¹ The perf.: the *definitivum* instead of the narrative aor. “he endured.” The latter is wholly past, “but the issue of it endures forevermore.”

² οἱ ἀναπτωθότι, “the representative class in that great crisis.”

³ ἀντίθεσία, John 19. 12; Luke ii. 34; Matt. xxvi. 45; cf. Luke xxiv. 7; Acts xxviii. 19; Jude 11.

exhaustion. DEL.: "As the knees grow faint with the runner, so the soul in the case of the Christian athlete." WESTC., emphasizing the pres.: "The final failure comes from continuous weakening. The moral strength is enfeebled little by little." (Cf. Deut. xx. 3.)

4-13. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,

Nor faint when thou art reproved of him;

For whom the Lord loveth he chasteneth,

And scourgeth every son whom he receiveth.

It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom *his* father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness. Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.

Not yet implies that a deadly encounter may be expected. The figure changes from racing to pugilism (1 Cor. ix. 24-27), from a struggle voluntarily sought, to the assault of a powerful adversary which must be **resisted unto blood** = unto death. A climax is reached by considering Jesus, who endured to the shedding of His blood. They, too, have in prospect a possible martyrdom. That it had not come to this already with the readers, is no denial of earlier martyr-deaths among them, rather would the recollection of such "add point to this exhortation to the second generation of the Church" (xiii. 7). **Striving**, "the subjective state through which the resistance is realized." The pres. —

continuous, without ceasing. **Against sin**, not sinners, as in 3, "to emphasize its essential character and to include its various forms." There is an inward struggle (Jas. i. 15; Rom. vi. 12), along with the antagonism of outward personal wickedness. Including both ideas sin is personified as an organic colossal power, whose assaults must be withstood at all hazards. **And ye have forgotten.** The writer interprets their symptoms of weariness as showing that they have forgotten the true import and value of afflictions, and quotes the Scriptures in support of the admonition (1-3). **The exhortation . . . as with sons** (Prov. iii. 11, 12; Luke xi. 49; Job v. 17). The Scriptures are personified. Their exhortation "enters into discourse with us as with maternal tenderness and anxiety for our welfare." This offers at once encouragement and consolation. Afflictions are a proof of God's love. God therein shows Himself to be our Father. In order to increase the strength of the new man and break the power of the old man, He appoints to His children afflictions, disciplinary reproofs, to which is conjoined the tender appeal of His word, **My son, regard not lightly**, make not light of, **the chastening of the Lord.** It is of the Lord, and therefore must have great value. **Nor faint (3) . . . reproved.** Heb.: "Murmur not." Chastisements are liable to intimidate and to dishearten. They may also incite to murmuring. **Reproved of him.** The divine correction of our faults and the divine restraint of our lusts should be welcomed as a precious experience, since they manifest a Father's concern for our good (Rev. iii. 19). **For . . .** gives the ground for the two admonitions. **Whom the Lord loves he chastens = every son whom he receiveth he scourgeth.** Love and chastening are with God correlate, kindly parental affection and the rod of correction. The readers should un-

derstand: all sufferings imposed by God upon His children are "proofs of divine love, not signs of anger." This presents a new motive to endurance. Afflictions are means of instruction and sanctification. They must, however, be borne in the right spirit.

That ye endure.¹ The Greek may be imperative, "persevere under correction." DOU.: "Be patient in order to your instruction." The indicative fits the context: ye endure for the sake of chastisement. This, not punishment, is the end aimed at in your sufferings. **God dealeth . . . sons.** Better, inasmuch as God . . . WESTC.: "The very fact that you suffer is, if you rightly regard it, an assurance of your sonship." For as with children, God is dealing with you. **For** (explanation and proof of that statement), **what son is there whom . . .** "who is a son and exempt from such discipline?" This lies in the very nature of sonship, that a son is subject to educational discipline (Rev. iii. 19). **But if ye, per contra.** Your afflictions may have raised doubts as to your sonship. Just the reverse is true. If you had no chastening **whereof all have been made² partakers,** both according to the Scriptures (6), and general experience (7), you would not be God's children. Without discipline = without a proper father. Its absence disproves the filial relation. Hence all who have stood in the true spiritual relation to God have passed through the school of affliction. **Then are ye** (indic. pres.). This is not a hypothetical case. If the readers mean to escape chastening, they acknowledge themselves to be not sons but **bastards**, of doubtful parentage, not

¹ *ἴπομίνειν* is used absolutely. ² Tim. ii. 12; 1 Pet. ii. 20; Jas. v. 11; Rom. xiii. 12. *ιν*, used of the end or purpose.

² *γιγόραστην*, 11; iv. 15; Matt. v. 10. "The chastisement was personally accepted and permanent in its effect, and not simply a transitory pain."

entitled to a father's name or inheritance, nor subject to parental discipline. **Furthermore.** The filial discipline which we bore reverently from our earthly parents shows in what spirit God's children should bear His chastening. **We had . . . and we gave,** both imperfects : what we were accustomed to, in "the lengthened period of childhood and youth." **The fathers of our flesh versus the Father of spirits,** the authors (mediately) of our natural earthly life *versus* the immediate divine author of our spiritual existence. The natural life is the product of natural powers, the spiritual life, of divine grace. The derivation of the soul directly from God is not taught here, but simply the subordinate relation of the natural life to that higher life which brings us under the discipline of divine love (Num. xvi. 22; xxvii. 16), and wherein the heavenly Father takes the place of the earthly. **To chasten¹ us,** as chasteners. **Gave them reverence.** VON SOD. holds that the parallel "and live" requires here a corresponding sense: the result of the chastening, i. e. "made better." We were profited by it. We revered them as chasteners, **shall we not much rather . . .**² We yielded ourselves in true child-like docility, and it became truly a discipline. **Much rather** (the argument from the lower to the higher) yield complete **subjection** to the Father of our immortal spirits. **And live.** WESTC.: "Such absolute subjection is crowned by the highest blessing" (x. 38). Spirits are indestructible. Those "live" indeed which are in communion with God, in complete surrender to the Father of spirits. This result is more fully illumined: **For they verily . . .** another motive for patient submission to trials. The methods and the aims of God's chastise-

¹ παιδευτὰς, Rom. ii. 20; Hos. v. 2.

² ἐνεπρεπή, may be contrasted both with ἐποταγή, and ζησομ.

ments are as far superior to those of earthly parents as are His claims upon our obedience. **They**, “the fathers” (9), administered correction for transitory ends, **for¹ a few days**. Its scope was our lifetime (Gen. xlvi. 9). Then, too, **as seemed good to them**, after their liking, according to blind partiality, unconscious prejudice, excited passion. The heavenly Father’s discipline, on the other hand, is unquestionably **for our profit**, for no other end than His children’s highest good, even their participation in His own nature (2 Pet. i. 4). Eternity is comprehended in the sweep of His chastenings. **Holiness** is the attribute of God which distinguishes Him from all others and exalts Him by an incomparable glory, which glory His chastened people are to share.

All **chastening**, taken in direct connection with the close of 10 — all chastening inflicted by God. **For the present**, a modifying clause. Looked at from the present, judged by immediate results, chastening seemeth to be, though in reality it is not, a matter of grief, not of joy, but that is not its proper estimate. **Yet**, better the expressive “nevertheless.” Rightly received, the joy of it swallows up its pain, while the hallowing results follow later (2) and justify the assurance as to our profit. **It yieldeth peaceable fruit.** It is to be gauged by the fruit which it **afterward** yields, participation in God’s holiness (10). This compensates for all (2 Tim. ii. 6). “Heaven’s long age of bliss shall pay for all His children suffered here.” **Peaceable** *versus* “grievous.” The warfare of trial ends in peace. As the bitter discipline is from God, so its fruit is the sweet peace of God which passeth all understanding (Jas. iii. 17; Is. xxxii. 17). **Them . . . exercised² thereby**, those in whom it has had (perf.) its

¹ πρᾶξις, cf. 11; 1 Tim. iv. 8, the time for which something has meaning.

² γυμνάζεσθαι, the technical term for athletic contests.

complete and permanent purgative and corrective effect (v. 14). After the thorough exercise and conflict the end is glorious (2 Tim. iii. 7, 8). **Even the fruit of righteousness**, in apposition with “peaceable fruit,” epexegetical of it. “Righteousness” denotes the substance of the fruit, “peaceable” its quality (Jas. iii. 18; 2 Tim. iv. 8; chap. ix. 15; x. 20). Righteousness is here, not that imputed by grace, but moral perfection wrought (“exercised”) into the soul by obedience. (Cf. last clause of 9 and 10.) DEL.: “Righteousness of life springing out of righteousness by faith.” It stands impressively at the end, and the author having with it concluded the discussion, returns to x. 38, from which he started, and anew exhorts the readers to courageous perseverance (2, 3).

Wherefore. Discipline being so painful, yet so glorious in its consequences, it becomes them to arouse from their languor and to endure it manfully to the end. This is no time for drooping hands or tottering knees. **Lift up** (Is. xxxv. 3; Jes. Sir. xxv. 23), straighten out again the slack **hands, that hang down** loosely and languidly, and **the palsied knees**, which are lame, motionless, lacking vital strength—a trumpet-blast to men faltering in the onset, or sunk in lethargy. **Make straight paths**, improve the highways, level and smooth them, remove windings, stumbling blocks and pitfalls—a common figure for facilitating the onward march of believers (Prov. iv. 26; Mark iii. 3). **For your feet**, “for the feet of the whole society to tread in.” The wisest way for the tempted is to rally to the support of the tempted, to help others in like danger. **That that which is lame . . .** lame, therefore limping, proceeding irregularly. Smooth, level roads would be especially helpful for those members in the church who had become lame and sore, and who, unable to keep on in the way, are

turned out of it. Some find a reference to halting (1 Kings xviii. 21) between two opinions—Judaism and Christianity—and the danger of “turning out of the Christian path altogether in sheer apostasy.” This could be prevented, DEL. suggests, “by the whole community determining to make their common course of Christian action a straight and level one.” We may render: “that which is lame be not put out of joint,” dislocated, so as to be entirely incapable of going on, which corresponds with the healing in the next clause.

14-17. Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully lest *there be* any man that falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby the many be defiled; lest *there be* any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

Over the smoothed and levelled roads they shall pursue¹ **peace with all men**, with men in general (Rom. xii. 18; Ps. xxxiv. 14; 1 Pet. iii. 11). Some limit the idea to all the brethren, even those who are slack-handed or weak-kneed. Seek their improvement, not by harsh judgment and exclusion, “but by earnest, active endeavors after a good understanding.” **And the sanctification**, “the familiar Christian embodiment of the virtue,” personal holiness (10), the crown of our right relation to God (Matt. v. 8, 9). Duty to man and duty to God are ever conjoined. The sanctification (10) or hallowing has reference to destination, “the preparation for the presence of God.” Only by thus having the eye directed continually toward the Lord in everything we do, shall we finally see Him. **The Lord** (ii. 3), WESTC.: “Christ, for whose return in glory believers

¹ διώκει “marks the eagerness and constancy of the pursuit.”

wait" (ix. 28; Matt. v. 8; 1 John iii. 2; 1 Cor. xii. 2). "The sanctification" forms the transition to the Christian society, and 15 f. shows how its sanctification is to be pursued. **Looking carefully lest**¹ . . . (x. 24; iii. 12; iv. 1). Peace being so desirable and "the sanctification" so indispensable, the whole community is to be constantly alert in behalf of each individual, to prevent the rise of a contagion which would soon spread from the individual to the many. The whole has a vital interest in the part, and each part must serve the whole (1 Cor. xii.). Since the three "lest" clauses, presenting successive stages of development, are bound together by one verb ("trouble you"), the first and third may be taken as parallel with the second, thus: lest any one falling short, lest any root of bitterness springing up, lest any fornicator, cause trouble. **That falleth short**, pres., describing a continuous state, may be still an allusion to racing: not keeping pace with those thoroughly exercising (11) themselves, lit. "falling back from," as from a company (iv. 1; xi. 37). **The grace of God**, the Christian watchword: "grace without the works of the law, grace as over against all self-righteousness, all dead works." Besides keeping the individual steadfast, the congregation is to watch against **any root of bitterness**² (Deut. xxix. 18). The root is personal, not doctrinal, one who causes alienation, internal dissensions and factional bitterness, *versus* the "peace" enjoined (14.) **Springing up**, "a vivid touch." The seed lies hidden, and, if not eradicated, gradually reveals itself in bitter troubles to the whole membership. **And thereby the many be defiled**. From one case the poisonous corruption is com-

¹ ἐπισκοπῶντες, "no official or ministerial reference," 1 Pet. v. ii. Each Christian bears a due share of this responsibility.

² Deut.: "A root that beareth gall and wormwood."

municated to the body. The members as a whole will be despoiled of their bridal purity (1 Cor. xii. 26). **Defiled** (Tit. i. 15; 2 Pet. ii. 10, 20). The third parallel is the deliberate apostate, a mirror of whose irremediable fate is presented by **a fornicator, or profane person, as Esau**. Fornication symbolizes falling into idolatry, breaking the covenant with God (cf. Jas. iv. 4), but neither this nor actual adultery is recorded against Esau. The idea may be: one falls from grace by illicit indulgence, another like Esau perishes from contempt of God's grace. Whether "fornicator" stands alone, showing adultery to be subversive of the faith, or with "profane person" is to be taken with Esau, the two ideas are closely related. Symbolizing unholiness in general (cf. 14), fornication passes easily into what is profane, or, again, the low-minded soul betrays itself in the surrender of one's honor for an immediate and momentary gratification. **Who . . .** refers exclusively to the "profane person," one so overmastered by animal cravings as to have recklessly forfeited the noblest prerogative, one who has no sense for what is sacred, no reverence for the unseen (Gen. xxv. 32). As expressive of this character he . . . **sold his own birth-right**, which comprised not only a double share of the patrimony with the family headship and priesthood (Deut. xxi. 17; 1 Chron. v. 1), but the yet greater privilege of transmitting the Messianic line. In exchange for the immediate and sensuous present he despised the future and unseen, the promises made to Abraham and Isaac. How keen a touch! The Hebrew Christians, the first-born of the Church, were on the point of bartering their blessings for the allurements of the temple worship. Do not be "profane" like Esau. Do not repeat his despicable transaction, which entailed on him an irre-

trievable fate, closing forever the door of repentance. **Even¹** when . . . to inherit . . . (Gen. xxvii. 32, 34) **he was rejected** (1 Pet. ii. 4; Luke xix. 12), in accordance with his own previous rejection of the birthright. His claim was disallowed, when later he craved the paternal benediction. Isaac, delivering the divine judgment (Gen. xxvii. 33, 37), confirmed the blessing to Jacob, thus denying to Esau the right of the first-born. Let this be taken to heart, **for . . .** (the ground of the admonition) (15), **he found no . . . repentance.²** This does not refer to a change on Isaac's part. "Repentance" is an ethical term, used with respect to sin=thorough conversion. Repentance on Esau's part was no longer possible. This rendering is confirmed by "he found no place," no basis, no means of undoing the past, or changing a former decision so as to escape its terrible consequences. No sorrow, no amount of self-condemnation, could bring back the forfeited dignity. This irretrievable nature of apostasy has twice before been depicted (vi. 4; x. 26). **Though he sought it . . .** "the blessing." This he so earnestly desired that he sought it **with tears** (Gen. xxvii. 32). There was somewhat of a change, but no real, effectual repentance was vouchsafed to him. Remorse over sin's penalty is no contrition of heart. He bewailed the blessing rather than the mean-spirited action by which it was lost.

The admonitions (12-17) are now tenderly and powerfully enforced by an exhibit of the treasures at stake, and by farther striking contrasts between the dispensation of the law and that of the Gospel.

18-24. For ye are not come unto *a mount* that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and

¹ *kai* (also) goes with the whole sentence connecting cause and effect.

² *μετανοία*, after-thought.

the sound of a trumpet, and the voice of words ; which *voice* they that heard intreated that no word more should be spoken unto them : for they could not endure that which was enjoined. If even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, *that* Moses said, I exceedingly fear and quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than *that of Abel*.

For ye . . . A most powerful incentive to endurance lies in what you have already attained. Yours are not the lowering, crushing concomitants of the Sinaitic legislation, but the glorious, inspiring privileges of the Sionitic revelation. As in vi. 9 and x. 32, there is a sudden turn from the frightful picture of imminent ruin to a brighter and hope-kindling subject. **Ye are¹ not . . .** Negatively, the terrorizing scenes at Sinai, the fire, darkness, tempest and earthquake, amid which the old covenant was established, are first depicted (Exod. xix. 18 ff.). **A mount . . . touched,**² lit. “a tangible (material) and fire-kindled object,” or “palpable and burning with fire.” As a parallel to Mount Zion (22), “mount” is doubtless implied. (Cf. Deut. iv. 11; v. 22.) The mount is overlooked amid the fire and smoke and darkness, which made it a symbol of the terrible majesty of the divine presence. **That burned . . .** Some take this by itself: to a kindled fire, a burning fire (Deut. iv. 36). **Blackness . . . tempest.** A portentous fire enveloped Sinai in black clouds of smoke, “as the smoke of a furnace,” out of which burst a terrific storm, appalling appearances, “like pre-announcements of divine wrath.” **The sound (blast) of a trumpet** (Exod. xix. 16; xx. 18; Matt. xxiv. 31; 1 Thess. iv. 16), announcing the divine

¹ προστήθην, iv. 16.

² φυγάφουσιν; cf. φανταζόμενον, 21; σαλινόμενα, 27.

advent, summoning Israel to His presence. **The voice of words** “out of the midst of the fire” (Deut. iv. 12). DEL.: “This articulate voice (with its accompaniments) by which the ten commandments were delivered to Israel [Deut. iv. 13] was so awful that in mortal terror the whole people entreated Moses to intervene” (Exod. xviii. 20). **Which** (voice) **those hearing** (aor.: who had heard) (Deut. v. 23-33; xviii. 16; LXX.) **entreated**¹ . . . **be spoken to them**, i. e. by God. Moses only were they capable of hearing (Exod. xx. 19). WESTC.: “Even that which was most intelligible, most human, the articulate voice, inspired the hearers with overwhelming dread.” The awful phenomena are further described by two parenthetical quotations. **For** (the ground of their entreaty) **they could not . . . was enjoined**, “the ordinary word,” namely, if **even a beast touch**² . . . which is condensed from Exod xix. 12 f. The command to stone to death even an approaching beast as being guilty of sacrilege, this above all put the people in terror, “made the whole prohibition, which was aimed principally at human presumption, the more terrible, and [which] therefore is the only point mentioned here.” **And so fearful . . .** Better “and Moses said (so fearful was the appearance).” (Cf. 17.) The lawgiver himself, who alone was admitted into face to face communion with God, even he confessed himself overcome with terror. **I exceedingly fear . . .** is not recorded. Tradition may have described the feelings of Moses in these terms (Acts vii. 32)—perhaps an expansion of Moses’ word (Deut. ix. 19), “a hint of what had been his feelings at an earlier period.”

¹ παρητίσαντο, “imploring to be excused,” twice in 25; Acts xxv. 11.

² καὶ θήρων= the import of διαστελλόμενον, and this refers to the form in which the injunction was conveyed, pres. “as ringing constantly in their ears.”

But ye are come . . . In marvellous contrast with those terrible manifestations of Jehovah in elemental powers, before which Israel trembled and shrank with awe, let the readers look at the brighter and glorious characteristics of the dispensation into which they have entered, the living hosts with whom they stand united, and among whom they find not threatening commands but the means and proofs of reconciliation. Even from that mount on which God appeared something insurmountable separated them. But now they experience actual inward communion with God. A heaven-wide difference obtains between the objects "come unto" by Israel and by Christians, but the details of the description are beset with difficulties. No antithetical arrangement presenting the correspondence of the entry into the two covenants is entirely satisfactory. Bengel's is most symmetrical: The seven "earthlies," a mountain, fire, clouds, darkness, tempest, trumpet, terrific words, are contrasted with the seven heavenlies, Mount Zion, Jerusalem, myriads of angels and first-born, the Judge, perfected spirits, the Mediator, and the blood of sprinkling. The correlation of the first and last members of the two groups respectively cannot be mistaken. **Mount Zion, and . . .** or "Zion, mount and city of God," not the geographical hill, though it indeed marks the great advance from the Sinaitic desert, the symbol of the law. "Zion," including the rarely mentioned Moriah, the seat of the temple, was a synonym of the holy city, yea of the kingdom of David. Later it became the emblem of the Church, the house of God's abode, where we are in communion with God (Gal. iv. 26; Rev. xiv. 1), while the burning mount made Him inaccessible. Deliverance is ascribed to Zion (Ps. ii. 6; xlvi. 2; l. 2; lxx. 68). **The city . . .** (iii. 12; ix. 14; x. 31) essentially the same as

Zion. The city encompasses the mount, forming with it a unit (Mic. iv. 1 ff.; Joel ii. 32). WESTC. : "Zion represents the strong divine foundation of the new order, while the City of the Living God represents the social structure in which the order is embodied." This is the city sought by Abraham (xi. 10), by all believers. Its title is **the heavenly Jerusalem**, or Jerusalem, the heavenly (iii. 1; Rev. xxi.; ii. 10; iii. 12). To this they "are come," yet in xiii. 14 they are still seeking it—different aspects of the same privileges. Those now enjoyed are the foretaste and earnest of what is to come. **To innumerable hosts . . . general assembly**, the inhabitants of the city, composed of two great classes. "General assembly"¹ = festal assembly, may be read "assembly of angels," or combined by "and" with "church of the first-born." The general symmetry justifies the former, and "innumerable hosts" expresses the general thought, the clauses following what the "hosts" consist of: the festive assembly of angels (Deut. xxxii. 2), and the church of the first-born, the true Israel (Num. x. 36), the angelic choirs and the company of the most favored on earth, "no longer separated as at Sinai, but united in one vast assembly"²—the hosts above and the hosts below. **The first-born**, the nobles, the high-born, not the martyrs, but those constituting the living Church, to whom belongs the royalty and the priesthood conferred by primogeniture (Rev. i. 6), and who have not flung away their birthright (Rom. viii. 29; Col. i. 15). **Enrolled in heaven.** Living upon the earth they are registered as citizens of Heaven (Luke x. 20; Phil. iii. 20; Luke ii. 1, 3, 5), entitled to its privileges, ordained to its inherit-

¹ παρῆγρις, "used of the great national assemblies and sacred games of the Greeks."

² ἐκκλησία, ii. 12, "the religious community on earth."

ance (Acts xiii. 48; cf. Num. iii. 42). **The judge** (Jer. iii. 14, 17) in the wider sense: one who maintains the right, vindicates his people, overthrows their enemies (Acts xiii. 20). Subjected to bitter antagonism and persecution, the Church has for her defender the Judge of **all** creatures, of every order of being. **The spirits . . . made perfect.** DEL.: "All the righteous from Abel (xi. 4) onwards." These are the chief witnesses to the faithfulness of the Judge. He has brought them triumphantly to their goal. They are "spirits," freed from the flesh, not yet clothed upon (2 Cor. v. 4; 1 Pet. iii. 19; Rev. vi. 19 ff.). "Made perfect:" the end of their creation and redemption has been realized (xi. 40; ii. 10; v. 7-9; vii. 11; x. 14). **And to Jesus . . .** They find themselves not only in the presence of the universal Judge who avenges their wrongs, but face to face with the Mediator Himself, the Perfecter (2), through whom the justified spirits were made perfect (x. 14; xi. 40), the Reconciler on whose sympathy and support they may rely in their conflict. "Jesus" = Saviour, the saving name, containing as it does the divine name Jehovah, is the pledge (vii. 22) of the ultimate triumph of the covenant. **A new covenant** imports a more glorious deliverance than that from Egyptian bondage by the mediator of the old covenant. **The blood of sprinkling** (x. 18-22; ix. 13), the medium by which the mediation is sealed. No covenant comes into force without blood, and without it there is no forgiveness of sins (ix. 18-22). The Mediator's own blood with which we are sprinkled speaks in our behalf in other tones than the thunder at Sinai (19), or the cry of Abel's blood (xi. 4; Gen. iv. 10). WESTC.: "That, appealing to God, called for vengeance, and, making itself heard in the heart of Cain, brought despair; but the blood of

Christ pleads with God for forgiveness and speaks peace to man." Their greater responsibility in view of such exaltation is now contemplated.

25-29. See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more shall not we escape, who turn away from him that warneth from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire.

See that ye refuse¹ not. Resuming the admonition (15-17), this clause virtually re-connects with the first admonition (ii. 1-4). **Him that speaketh,²** namely, out of or by the blood (xi. 4), in which is the soul, the personality of Jesus, who in and by His blood mediates for us in the ears of God. **For . . . from heaven,** parenthetical, exhibiting the immediate connection between "Him that speaketh" and "whose voice" (26). **If they escaped not,** those described (18-21), **much more shall not we.** Theirs was an earthly dispensation, ours is immediately from heaven. **They refused him that warned them on earth, we,** if the spirit of unbelief persists, **turn away from him that warneth from heaven.** "Escaped not" may be taken absolutely, as in ii. 3, or sc. punishment: their wanderings and sufferings and final exclusion from Canaan. Disobedience is implied (19), at all events the anticipation of their subsequent unbelief. **When they refused** (Deut. xxxii.). WESTC.: "Their sin was not in the request that Moses only should speak to them, but in the temper which made the request necessary" (Deut. v. 28 f.). They had to face the ter-

¹ παραιτήσοσθε, 19.

² λαλῶντα, λαλῶντι, 24.

rible scenes and to endure the consequence of their refusal. **Him that warned** (viii. 5; xi. 7) **them on earth**, the same One that speaketh in "the blood of sprinkling," God's organ in every revelation. His voice was heard in the giving of the law and in the blood of the new covenant, and will be heard finally in the crash of worlds (26), while the Speaker, through whatever human or divine agent, is God (i. 1; ii. 1-4). "On¹ earth" shows that revelation to have been locally determined, confined to earthly conditions, temporal. The antithetic "from heaven" expresses only the position of the revealer. There, a temporary manifestation of God, on an inaccessible mount, here an abiding incarnation of His Son, who came from heaven and as Mediator evermore reigns in and from heaven. "Him that dealeth with us from heaven," gives the sense better than "He that warneth." Our escape is as much more impossible than theirs, as the divine manifestations to us are more attractive and glorious than those which "they" begged no longer to hear. They were punished, how inexorably more shall we be punished! "Turn away from,"² includes "the idea of rejection even to abhorrence," a stronger term than "refuse," corresponding to the infinitely greater attractions of the Gospel (vi. 6; x. 10). The direful things from which there is for apostates no escape are now hinted at (26, 27). **Whose voice then shook . . .** What a voice, that before which quakes the solid earth! (Exod. xix. 18 f.; Judg. v. 4; Ps. cxiv. 7, LXX.). **But now** *versus* "then": "in the Christian order as distinguished from that of Sinai." **He hath promised** a more tremendous shaking. He at whose voice Sinai shook, is now **saying**, namely: through His prophet Haggai (ii. 6), who, speaking in sorrowful

¹ ἐπὶ γῆς modifies the whole idea.

² ἀποστρεφόμεν, pres.: The action is going on.

times, foreshadowed the final world-catastrophe. Spoken with reference to the present period, and as it were on its threshold, those words are applicable now. Although of such an awful character the prediction is a "promise," "because it is for the triumph of the cause of God that believers look." There is in store one more quaking not of the earth only, but of heaven itself (Matt. xxiv. 29), "a repetition on a grander scale of the event at Sinai." EBR.: "The whole visible world is to be shaken and unhinged." WESTC.: "That which was local and preparatory at Sinai is seen in the culmination to be universal" (Mic. vii. 15; Hab. iii.). "Then" it was a passing occurrence, "now" it will be a definitive, decisive consummation. **Yet once more,**¹ leaves no prospect of any further shaking, no such a cataclysm will ever again occur. Bringing out the polar relations of "the two homogeneous events," the foundation of the kingdom and its consummation, this phrase declares the final shaking² to be a total removal (vii. 12) of the things which admit of being shaken, all mutable, transitory forms of existence. That final upheaval will make a separation between the things which can, and the things which cannot, be shaken. The motive clause **that those things . . .** may depend on "the removing." Those which can be shaken, "things that have been made," are removed in order that the others, the spiritual things, may abide, the perishable is taken away that what is eternal may appear in its true character. WESTC.: "The veils in which it was shrouded are withdrawn." It may also depend on "things that have been made:"³ so made to

¹ ἀπαξ̄, vi. 4; ix. 26 ff.

² σαιρούμενοι, which are being shaken. "The convulsion is represented as in accomplishment."

³ πεποιημένων, spiritual realities are also created, Is. lxvi. 22, the new heavens and the new earth, Is. lxi. 17.

the end that things which cannot be shaken may remain. The continuance of that which abides was the purpose of the creation of that which admits of being shaken. Creation aimed at the replacing of the variable by the invariable, the temporal by the eternal. It is but a symbol. It comprehends redemption in its aim. All things in heaven and earth were created (Col. i. 16; Eph. i. 10) to this end, that in Christ all things should be gathered together in one blessed and glorious kingdom. Mighty convulsions in nature will attend the consummation of the Church (i. 11, 12; Matt. xxiv., etc.). The present distress of the readers and the imminent destruction of Jerusalem were forebodings of the crisis when mutable things shall be dissolved into their immutable prototypes.

Wherefore, in view of the universal convulsion and the immovable character of Christ's kingdom. **Receiving a kingdom,**¹ made subjects and partakers of it, as a matter of right and of certainty in possession of it (iv. 3), though in some respects it may yet be future. "Kingdom" = not only the commonwealth under royal rule, but here also "the regal glory which they are destined to share," the Church being a partner in the reign of her Head. **That cannot be shaken**, not only are not, but cannot be. Though heaven and earth tremble and crumble in the awful catastrophe, a kingdom which cannot be destroyed (Dan. vii. 18, 27), will rise over the universal wreck, the fittest will survive, the Church, the heir of the things which remain. **Let us have grace**² (cf. iv. 16), make the gift our own. Better: "Let us have thankfulness," feel and show gratitude. **Whereby . . . offer service** (worship, ix. 14; x. 22). Thankfulness is the most

¹ The pres. corresponds with the perf.: "Ye have come to," 22.

² ἐγενέσθητο, Luke xvii. 9; 1 Tim. i. 12; 2 Tim. ii. 3.

acceptable worship, the most suitable sacrifice (xiii. 15), the deepest ethical motive of approach to God (Ps. l. 23; Neh. viii. 10). **Well-pleasing** (xiii. 21). **With reverence and awe** (Phil. ii. 12; 1 Pet. i. 17). They are to be reverential as well as thankful, rejoice with trembling, mingle the cup of thanksgiving with godly fear, without which our approach **to God** becomes unholy presumption and sinful levity. **For our God . . .** enforces the last clause. With the O. T. counterpart (18-21) of this comforting picture still in mind, the author is reminded of a divine attribute which should make Christians always stand in awe of God (Deut. iv. 24; Is. xxxiii. 14; Mal. iii. 2 f.; iv. 1; Matt. iii. 12).

CHAPTER XIII.

In conclusion there are enjoined certain social and religious duties, closely related to the general import and aim of the Epistle.

1-6. Let love of the brethren continue. Forget not to shew love unto strangers : for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them ; them that are evil entreated, as being yourselves also in the body. *Let* marriage *be* had in honour among all, and *let* the bed *be* undefiled : for fornicators and adulterers God will judge. Be ye free from the love of money ; content with such things as ye have : for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say,

The Lord is my helper ; I will not fear :
What shall man do unto me ?

Let love . . . In blessed communion with God (xii. 28) they must realize the obligations of brotherly love. With reverential worship must ever be conjoined love of **the brethren**. Restored to right relations with God, we come into closer relations with all who by water and the Holy Spirit have been begotten again of our Heavenly Father, and who are Christ's brethren and ours. "The love of the Christian to the Christian as a member with Him of the body of Christ" (ii. 11 f. ; iii. 12 f. ; vi. 10 ; x. 24 f. ; 1 Pet. ii. 17 ; i. 22 ; v. 9 ; 2 Pet. i. 7 ; Rom. xii. 10 ; 1 Thess. iv. 9) must **continue**. It had evidently been endangered (vi. 10 ; x. 33). With "the love of the brethren" is joined the admonition of **love unto strangers** and relief of **them that are in bonds**, two different forms in which the general love is to have its exercise and expression.

Forget not, Remember, imply neglect of these duties, possibly in view of their own trying situation. "Strangers." Various causes led many to travel to and fro, and existing conditions rendered private hospitality almost a necessity (1 Tim. iii. 2; v. 10; 3 John 5 ff.; 1 Pet. iv. 9; Tit. i. 8). The liberality of Christians to strangers as well as their mutual love was a subject of remark among pagans, a new phenomenon in the world (vi. 10; x. 32-34). **For thereby . . . angels**, a special incentive to hospitality. Strangers have been messengers of unexpected mercies and deliverances to their hosts (Gen. xviii., xix.). A home shrouded in sorrow may be lighted up with joy and peace by their presence and benediction. **Unawares,¹** without knowing it. Angels of mercy come oft in strange disguise to Christian households. **DEL.:** "Lot had no presentiment that the two men ('my lords') were angels, and Abraham . . . looked upon his sublime guests as wanderers in want of human refreshment." "Christ indeed comes in the least of those who are welcomed in His name" (Matt. xxv. 40, 45; John xiii. 20). They are also to "remember," "in prayers and beneficence," those in captivity and affliction (x. 33 f.), thrown into prison probably by their persecutors. **As bound . . . as being yourselves.** The participle in both clauses gives a motive: "the feeling of community in suffering, in the former case spiritual, in the latter case bodily." More than a fellow-feeling is required (2 Cor. xi. 29). Since they suffer as Christians, they suffer really for their brethren's faith as well as for their own. United in the cause of their sufferings, sympathy should recognize the connection between them (x. 34; 1 Cor. xii. 26). **Them . . . evil entreated**, those who are struggling against any adversity. **In the body** (2 Cor. v. 1, 6). Since you

¹ *επιτηρθάνεσθε, επιθέοντες.*

yourselves are liable to similar afflictions, their lot may at any moment become yours. Prayers for prisoners and other sufferers are contained in all ancient Liturgies.

The duties of private life follow. Along with brotherly love, conjugal love is to be sacredly guarded and the rights of others observed in business. Unchastity and avarice were the bane of paganism, and both were among the national sins of the Jews (Matt. xix. 3 ff.; Gen. xxv. 31 ff.; xxx. 31-43). **Let marriage . . .** As in 5 (twice) and in 8, the verb is wanting and the form becomes declaratory or hortatory as we sc. an indic. or imp. The tone is at all events monitory and the logical “for” implies this clearly for 4. **Had in honour**, as a state to which attaches honor and dignity. Marriage, not celibacy, bears upon it the seal of God. **Among all**, all classes, by the married and the unmarried, may also be rendered “in all¹ respects,” under all circumstances, to be guarded from everything that would lower its dignity (1 Tim. iv. 3), or mar its sanctity (Gen. xl ix. 4), for **God² will judge all** who esteem lightly this holy state : **fornicators**, unmarried persons who indulge the sexual passion ; **adulterers**, those who break the bonds of wedlock, the lawful, indissoluble union of one man and one woman. Side by side with this (Eph. v. 5; Col. iii. 5) is condemned another form of selfish lust, **the love of money**, devotion to worldly possessions. **Be ye free**,³ a happy rendering, lit. let your disposition, turn of mind, be free, from the love of money. **Content with**, a more precise definition of the injunction, in that you content yourselves with what there is, **with such things as ye have**. **For himself**⁴

¹ *ἐν πᾶσιν*, as in 18.

² ὁ θεός, emphatic at the end.

³ ὁ τρόπος, the general character, *Didache*, xi. 9.

⁴ ἀντός, “God, as the subject which to the consciousness of the believer is absolute and ever present.”

hath said. Contentment is inspired and justified by the precious promise of God: **I will in no wise . . .** The exact form of this promise, which in the Greek has five negatives, is not contained in our edition of the LXX., but its substance is found Josh. i. 5; Gen. xxviii. 15; Is. xli. 7; Deut. xxxi. 6, 8; 1 Chron. xxviii. 20. In popular or liturgical usage these were fused together as phrased here. The same form occurs literally also in Philo. BENG.: "A divine adage." WESTC. finds in the first verb the idea of "withdrawing the support rendered by the sustaining grasp;" in the second,¹ that of "deserting or leaving alone in the field of contest, or in a position of suffering." **So . . . courage.** "On the ground of promises so loving, emphatic, and so full of comfort," we may courageously employ the most triumphant expression of confidence: **The Lord, my helper . . .** sung amid the joyful festivities of the ancient Church. "This is cited from Ps. 118, which concludes the Hallel of the Feasts of Passover and Tabernacles." (Cf. Ps. lvi. 10, 12, 5; cvi. 12.) The interrogative, **What can man . . .** points back to the persecutions of the readers (x. 34^b). The tenor of the whole psalm is calculated to turn the mind from the remembrance of persecutions to the glorious triumph assured, with Jehovah as their Helper. This was Luther's favorite psalm, which "helped him out of such straits as neither emperor nor king nor any man upon earth could have helped him out of."

7-9. Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, *yea* and for ever. Be not carried away by divers and strange teachings: for it is good that the heart

² ἀνίητι, ιγκαταζεῖπω, x. 25; 2 Cor. iv. 9; 2 Tim. iv. 10, 16. Matt. xxvii. 46 is "a clue to the passage."

be stablished by grace; not by meats, wherein they that occupied themselves were not profited.

Remember . . . connects with 5 and 6. The lives of their departed leaders offer not only a shining example of unselfishness and contempt of the world, but also of the all-conquering power of faith. **Them that had the rule,¹** —no longer on earth—**who** (indeed) **spoke unto you** (originally, ii. 3), **the word of God**: both the O. T. revelation and the Gospel (Acts iv. 31; viii. 25; xiii. 46, etc.). What a vital bond had been formed between those who spoke and those who heard the word! **And considering**, making an attentive survey, “abiding, penetrating contemplation” of, **the issue² of their life . . .** lit. the outcome of their manner³ of life, the result of it. **THAY.:** “The manner in which they closed a well-spent life as exhibited by their spirit in dying.” The last scene reflected and crowned a life of faith. And this faith rather than the special actions it inspired they are to imitate as a model (vi. 12). Martyrs (1 Thess. ii. 14–16) such as Stephen, James the brother of John, James the Just († A. D. 62), had by a glorious death given a signal triumph to faith. **Jesus Christ (is) yesterday . . .** (21; x. 10), an absolute truth, explanatory of “faith” (7), the object of faith. “The thought of the triumph of faith leads to the thought of Him in whom it triumphs.” Or, Jesus Christ may be contrasted with the leaders (7). These were yesterday but they are not to-day. He is lifted high above all change, a most comforting truth. **DEL.:** “Amid all the vicissitude of persons and things, the Church has in Him the unchangeable ground of its

¹ οὐ ἴγοιμενοι, 17, 24; Acts xv. 22; cf. Luke xxii. 26. Not teachers or preachers as such.

² ἐκβασις τ. ἀναστ., not = ἐκβασις τ. πιστ., 1 Pet. i. 9, but as in Wisd. ii. 17.

³ ἀναστρόφη “describes life under its moral aspect,” 18; x. 33.

being, and a sure holdfast against any fluctuation." While 8 enforces 7, it also recalls 6: "The Lord is my helper," etc. He ever lives for the support of His Church, and therefore the victory of the believer is at all times assured. Jesus Christ is the same to-day as yesterday, yea, this falls short of the truth, He is the same for ever—a recapitulation of vii. 3, 16 f., 25, 28; ix. 12; x. 12. **Yesterday**, as determined by the context, the time in which the "leaders" taught the readers. **To-day**, the present in which is cast their trying lot. **And for ever**, "and also in all the inconceivable remoteness of the future, Jesus Christ is unchangeably the same" (Ps. xc. 2-4). Of such a One there is pre-eminent need, i. e. of inward help in staying the heart by grace, help which becomes impossible to men tossed hither and thither by a complex of dissimilar teachings, foreign to the pure and simple truth. **Be not carried away**,¹ past the one doctrine ye were taught, **by divers and strange teachings** (Col. ii. 22; Eph. iv. 14; Rev. ii. 14, 15, 24; 2 Tim. iv. 3 f.; 1 Tim. iv. 1 ff.). Speculations and subtle casuistry concerning ceremonial practices would draw them away from the direct Christian course. "Divers," manifold, conflicting with each other, *versus* the unity of Christian truth. "Strange," not homogeneous with the Gospel, irrelevant and leading away from it—a warning against the disturbance wrought by manifold sectarian doctrines. **For it is good . . . established by grace**, by a divine influence on the soul, mediated by the truth (John i. 17; xvii. 17). The prospect of external security may have tempted them to follow certain ceremonial views connected with the social life of the Jews, but no strength or stability comes to the heart from the reception or rejection of

¹ παραφέρεσθε : παρα = past, cf. ii. 1, *versus* βιβλονοθαυ.

food, nor from any discussions concerning it. **Not by meats,**¹ *versus* “by grace.” The reference may be to the sacrificial food or to eating in general. That such things are not salvific (Rom. xiv. 17), is shown by the clause, **wherein² they that occupied themselves**. . . . Those who in this manner regulated their lives derived no profit from it (1 Cor. viii. 7). To abstain from one kind of food and feast on another is in fact inconsistent with grace. Non-conformity to Jewish ordinances, some might urge, will exclude us from all fellowship with our nation, a loss of prodigious import to every true Israelite. For this they are fully compensated. The loss is really with the Jews. “They, not we, are the excommunicated party.” We have our exclusive services, an altar, and sacrificial feasts, in which those who cling to the former have no part.

10-17. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us therefore go forth unto him without the camp, bearing his reproach. For we have not here an abiding city, but we seek after *the city* which is to come. Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit to *them*: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you.

Corresponding to the peace-offerings, from which the offerer enjoyed a feast, Christians also have **an altar** from which they derive food for a social feast. As the

¹ *βρύματα*, in the Gospels used of food in general; in the Epistles of ascetic distinctions, 1 Cor. vi. 13; viii. 8, 13; Rom. xiv. 15, 20; cf. ix. 10.

² *ἐν οἷς* goes with *περιπάτων*, not with *ὑφεῖται*. *περιπατῶν*, Eph. ii. 2, 10; Col. iii. 7; Rom. vi. 4; Acts. xxi. 21; 2 Cor. x. 3.

place (12) where Christ was crucified is compared with the place of the altar in O. T. the “ altar ” is undoubtedly the cross on Golgotha. On this was offered up the Lamb of God, the one great Sacrifice, of which every other was the symbol and the shadow. This one altar, on which Jesus Christ expiated our sins, is the condition of all grace and acceptance (1 Pet. ii. 24; vii. 27; ix. 14, 26, 28.) Some: the eucharistic altar where we have life-fellowship with Christ who was sacrificed for us—an interpretation which is not without truth. Rückert reminds us that there is a something in the Lord’s supper which only Christians may appropriate, the body of Christ, our atoning sacrifice. **Whereof they . . . serve¹ the tabernacle** — the priests occupied with the legal ritual (viii. 5). Those most highly privileged officials are not entitled to eat of the sacrifice upon which we Christians feast. We enjoy more than they. The priests subsisted largely from their offerings (Lev. iv. 26, 31, 35; cf. vi. 19, 22; v. 9; vii. 7, 34; xxii. 20), but of the sin-offering, the blood of which was taken into the sanctuary for atonement, of this they were not entitled to any part whatever, the whole body being consumed ; and Christ, sacrificed for us, is the antitypical sin-offering.² Thus from the Levitical point of view, the very priests who might eat of sacrifices of which the people dared not partake (Lev. vii. 6; x. 17), are excluded from participation in what was sacrificed on the altar of Golgotha. Christians are admitted to a privilege unknown under the old covenant. They have in Christ at once both a sacrifice for sin and a never-failing means of support (iii. 14; John

¹ *τερπίνων*, the divine service, *versus λειτουργῶν*, the official service. In N. T. it has God for its object. With *τῷ σκηνῷ*, it has about it an idolatrous air : the tabernacle is an object of worship.

² *περὶ ἀμαρτίας*, LXX., for the sin-offering, i. 3.

vi. 53 ff.). His death atoned for us, His life imparts itself to us. "The altar" includes both the sacrifices and the food from the sacrifice (1 Cor. ix. 13). The Hebrews "enjoyed in substance that which the Jew did not enjoy even in shadow." As the priests could not partake of the sin-offering on the day of atonement, so they are not entitled to partake of the sin-offering of our altar. **For the bodies of . . .** explains this from the familiar ordinances observed on the day of atonement (Lev. xvi. 27). Those two victims which together constituted a universal expiation for the sins of the priesthood and the people were typico-prophetic of the great sin-offering¹ beyond the precincts of the holy city. (Cf. Lev. iv. 11 f., 21; vi. 23.) **Into the holy² place** = here, the most holy place. **Wherefore Jesus also.** This follows logically from 11 and with that forms the proof of 10. Inasmuch as the Levitical victims whose blood was offered within the most holy place were wholly withdrawn from the priests, and **burned without the camp**, so was Christ, the sin-offering for humanity, "corporally destroyed outside the gate of Jerusalem." The correspondence between type and anti-type is not absolute. Christ's passion answers here not to the offering but to the burning of the victim without the camp. In the type the slaying and the burning are viewed as one act foreshadowing the sacrifice on Calvary. In both cases "the atoning victim is annihilated" without the camp, and the blood taken within the sanctuary. **That he might sanctify . . . blood** (ix. 26; x. 10). As the high priest with such blood of the sin-offering entered into the sanctuary, thereby to sanctify the people (ii. 13; ix. 13), so Christ, the offering for sin (Is. liii. 10; 1 Cor. v. 21; Gal. iii. 13), was consumed under the fires of

¹ περὶ ἀμαρτιῶν.

² ἅγια as in ix. 8 = the sanctuary *par excellence*.

divine wrath and divine love without the holy city (John xix. 17; cf. Num. xv. 35; Lev. xxiv. 14), that He might sanctify the people by His own blood (Acts xx. 28; Eph. i. 7; ii. 13; Col. i. 20; Rom. iii. 25; v. 9) brought into the heavenly sanctuary, where properly the offering was made. Symbolically, not the victim but the use made of its blood effected atonement. **Let us therefore . . .** At last the author has reached this decisive momentous point. Hitherto he simply maintained the superiority of the Christian dispensation to the Jewish, the necessity of steadfastness, etc. Now he brings out the incompatibility of adhering to both systems. Since He who is their true sin-offering was cast out of the holy city as a criminal, it devolves on them also to go out to him, outside the camp of Israel. Those who remain within are debarred from the sacrificial meal obtained from the altar of Christ. And to go back to the law for salvation, is to share in the guilt of Christ's rejection (x. 29), and to forfeit our share in the true sin-offering. Let us join Him "in His external humiliation, and in His divine glory," the victim consumed and the priest in the sanctuary. Rather than incur the guilt of rejecting Him let us ourselves be rejected, and along with the Rejected One go forth¹ from the holy city, once assumed to be God's dwelling-place, out of the camp, away from Judaism, out unto Golgotha. **Bearing his reproach** (xi. 26). In their departure from the synagogue, they share indeed like Simeon (Luke xxiii. 26) the shame and the reproach which attached to the sin-offering (x. 32-34; xii. 1-14; Rom. xv. 3), but they also seal their union with it. The sin-offering, symbolically laden with the sins of the people, was deemed unclean, accursed, fallen under the destroying wrath of God, and for this very reason, it was the blood of such a

¹ ἔξερχωμεθα, "the pres. expresses vividly the immediate effort."

victim that was carried into the holiest of all. The cost of this "going forth" is not so great as one might think: **For we have** (at all events) **not here an abiding city.** Jerusalem is not permanent (xi. 10). It affords us no "established residence or citizenship." City and temple were soon to perish (Matt. xxiv. 15 ff.). And the Christians did "go forth," "in a hitherto unforeboded connection with the prophecies and warnings of the Lord" (Luke xvii. 28-32; xxi. 21-24). The abiding system, which cannot be shaken (xii. 27), **we seek after** in the realm of the spiritual and the eternal. Our aspirations are all definitely directed thither. In a sense we have already come to it (10; xii. 22, 27; xi. 14, 16), but its full manifestation is **yet to come.**

Although withdrawn from the temple offerings they can still present sacrifices well-pleasing to God. **Through him then . . .** Since the sin-offering has effected complete expiation (x. 18), and with it bloody sacrifices have ceased, let them offer up "through¹ Him," to whom they "go forth" (13)—as their High Priest (vii. 25 f.)—through whom alone every sacrifice comes upon the altar (1 Pet. ii. 5; iv. 11; Rom. i. 8; xvi. 27; Col. iii. 17), **a sacrifice of praise.** They not only share His reproach, but they partake of an exclusive Christian privilege, made possible only by Christ's expiation: the offering up of grateful praise—a reference to the highest form of peace-offering. (See Oehler's O. T. Theology, p. 288;² Lev. vii. 11 f.; xxii. 29; Ps. l. 14, 23; cvii. 22; cxvi. 17.) It was taught in the synagogue: "In the future all sacrifices will cease, but the thank-offering ceases not. All prayers will cease, only the thanksgiving prayer will

¹ Cf. *πρὸς αὐτοῦ*, *Δι* *αἰτῶ*, cf. vii. 25.

² *θυσία*, Mal. i. 11, "appears to have been understood in the early church of the prayers and thanksgivings connected with the Eucharist" (Westc.).

not cease" (Jer. xxxiii. 11; Ps. lvi. 13). **Continually.** (Cf. ix. 6.) WESTC.: "What was an exceptional service under the old dispensation is the normal service under the new." Sacrifices characterize the N. T. as well as the O. T., but they are not bloody, neither are they expiatory. **The fruit of lips** = "the sacrifice of praise." (Cf. Hos. xiv. 2, where the LXX. and Syr. have "the fruit," etc., the Masor. text "calves of the lips," Ps. liv. 6). **Which . . . to his name.** The fruit from our lips laid on God's altar consists not in formal praises to God, but in confessing ourselves, at any cost, devoted to His name, that is, to the revelation of God in Christ (1 Pet. i. 13): the highest inspiration of thanksgiving (iii. 1; iv. 14; x. 23; xii. 28). **But to do good . . .** Acceptable worship has another element. It consists not only in a courageous confession of Christ, but also in loving service¹ to man and self-sacrificing acts of benevolence (1; xii. 28). Thanksgiving to God and mercy to man are the offerings most acceptable to Heaven (Ps. l. 14; Hos. vi. 6). The two concepts form a compound idea. **Forget not.** (Cf. 2.) **With such sacrifices**, including "praise to God" (Rom. xii. 1 ff.). On the foundation of Christ's sin-offering Christians, by steadfastly and gratefully confessing the Gospel, and by loving service to men, offer acceptable sacrifices. With these is to be conjoined submission to those in authority in the Church, an obligation sadly neglected in our day (1 Thess. v. 12). **Obedient them . . .** With the sacred remembrance of deceased leaders (7), is to be conjoined trustful obedience and submission to their living rulers.² Their leaders, we may

¹ *εἰρηνοία*, Mark xiv. 7. *κοινωνία*, fellowship, especially practical fellowship in possessions, 2 Cor. ix. 13; Rom. xv. 26.

² *πειθασθε*, *ὑπεικετε*, Westc.: "obedience to express injunctions is crowned by submission to a wish."

assume, were orthodox, and firmly established, yet they would have rivals, and some doubtless maintained strange teachings, on “meats,” for instance. Such submission to authorities is urged both on the ground of the solemn relation which they “that have the rule” sustain to them, and because of the peril of disobedience. **For . . .** the obligating ground of the submission. They are shepherds accountable to the Chief Shepherd for every member of the flock, for those that are lost, as well as those saved through their faithful watching (Matt. xii. 36; 1 Pet. iv. 5). **That . . . do this**, namely, “watch,” etc. (Is. lxii. 6; Ezek. iii. 17; Eph. vi. 18). **With joy**. Happy the people who convert the pastor’s awful burden of watching over them into a spring of joy. They can also make it a source of “grief” to their “rulers,” because of its fruitlessness. **With grief**, lit. with groaning, which vividly expresses the experience of the disappointed watcher over souls. **For this**, were they compelled to groan over the failure to save you, **would be unprofitable for you** (9). Disregard of those who “have the rule over you” carries with it the loss of salvation.

18, 19. Pray for us: for we are persuaded that we have a good conscience, desiring to live honestly in all things. And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner.

The first occurrence of personal references. The pl. **for us**, followed by the singular (19), is the crux of expositors. It may be an editorial plur. (v. 11; vi. 3, 9, 11; 1 Thess. iii. 1; v. 25; 2 Thess. iii. 1; Col. iv. 3; Gal. i. 8; Rom. i. 1), or the writer and others closely identified with him; or, though absent, he includes himself among the leaders. Thus “obey” and “submit” relate also to his own admonitions, and justify his sending of the letter (22). This gives a climax. The readers are not only to yield obedience to leaders present, but to uphold

in their prayers all who are in any way over them. **For we are persuaded** (believe) . . . His request is grounded on the good conscience which he and those associated with him enjoyed (1 Pet. ii. 12; Jas. iii. 13). They were conscious of their personal uprightness and this entitled them to intercessory prayers. **A good conscience** (1 Tim. i. 5, 19; 1 Pet. iii. 16, 21; Acts xxiii. 1) "is one which testifies to the agreement of our moral conduct with God's law written in our hearts, and with His revealed will" (DEL.). This persuasion is no delusion or self-deception, for they are **desiring**¹ to live right. They know the sincerity of their motives, despite the mistrust or prejudice which had been awakened against them. To **live honestly**, to maintain an honorable, becoming behavior. **In all things**, emphatic, "in the points which cause misgivings as in others." The desire to live rightly in some things means but little, but when it embraces our conduct at every point, it becomes a sure proof of a good conscience. A special consideration enforces the request for their intercessions: **that I may be restored to you the sooner**, that he may the sooner by his personal presence render them a signal service, now not in his power (Phile. 22). This hope⁽²³⁾ points doubtless to an earlier helpful personal relation, but not necessarily to an official charge. Whatever the relation, it had suffered interruption, perhaps from persecution. He seems to have freedom of action in 23, but that may only mean that he expects an early liberation.

In anticipation of their prayers so earnestly sought
He pours out His own petitions in their behalf.

20, 21. Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, *even*

¹ θέλοντες, xii. 17; 1 Thess. ii. 18, the fervent striving of which they are conscious, goes with *ιχθύειν*.

our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

His "benedictory prayer" is addressed to the **God of peace**, a concluding liturgical formula often employed (Rom. xv. 33; xvi. 20; 2 Cor. xiii. 11; 1 Thess. v. 23; 2 Thess. iii. 16). In the thick of dissension and persecution He who has made peace in Christ is able to resolve into harmony all conflict within us or between us and others. **Who brought again [up]¹ . . . the great shepherd** . . . the ground for this title: God's exaltation of Christ out of the infernal realms, thereby establishing peace. Not so much the historical resurrection is referred to as Christ's exaltation into heaven out of the depths of His humiliation, emphasizing "the depth of apparent defeat out of which Christ was raised." **The great² shepherd** (John x. 11, 14, 28; 1 Pet. v. 2-4); cf. verse 17; Isai. Ixiii. 11 (LXX.). This God is able to deliver out of every distress. **With the blood . . . covenant** is joined with what precedes: in virtue of His blood He is "the great Shepherd." Out of the realms of death Christ ascended into heaven, not only accompanied by His blood (ix. 12, 25; x. 19), but by means of it, by the agency, the power of His blood (ix. 28). "The eternal covenant" *versus* that of Moses (ix. 18; cf. Acts xx. 28). WESTC.: "The raising of Christ was indissolubly united with the establishment of the covenant made by His blood and effective in virtue of it." His life's blood which atoned for our sins, the blood of the everlasting covenant (Zeeh. ix. 11), was the essential ground upon which God brought him up into glory. **Our Lord Jesus** (vii. 14), "the sum of the earliest creed" (Rom. x. 9; 1

¹ ἀναγένεσις, *versus* καταγένεσις, in Rom. x. 6; Wisd. xvi. 3, brought up, not brought again.

² ὁ μεταποιητής, cf. iv. 14; x. 21, 24.

Cor. xii. 3), frequent in Acts; elsewhere "the Lord Jesus Christ." "Jesus" = "shepherd." The contents of the prayer: **make you perfect** (1 Pet. v. 10), "the harmonious combination of different powers" (Eph. iv. 12; 2 Cor. xiii. 9); **in every good thing** (cf. 1-18) **to do his will**, to the end that ye do. This is the goal of human destiny. **Working** (doing) **in us that which**, shows how our doing is brought to pass, through God moving us to do, making each deed of man the deed of God (Phil. ii. 13)—and all **through Jesus Christ**. What in us is well-pleasing to Him (16; xii. 28; 1 John iii. 12), is mediated to us through the redeeming and pastoral work of Christ. **To whom . . . Amen**, may be applied to Jesus, who in view of His self-surrender was crowned with honor and glory (2 Tim. iv. 18; 2 Pet. iii. 18; Rev. i. 6), or directly to God, who is "working in us" (v. 7; 2 Thess. ii. 9; Gal. i. 5; Rom. xvi. 27), or to both combined. After the prayer which so fittingly closes the letter follows a postscript.

22-25. But I exhort you, brethren, bear with the word of exhortation: for I have written unto you in few words. Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

Salute all them that have the rule over you, and all the saints. They of Italy salute you.

Grace be with you all. Amen.

This addition leaves no doubt of the epistolary character of this treatise. **But I.** For the first time he speaks of himself in the sing. **Bear . . .** (2 Tim. iv. 3). WESTC.: "The very brevity of his argument on such themes pleads for consideration"—for a patient audience. It is implied that his exhortation makes demands on their endurance, also, probably, that he lacks official authority, and that a letter from him had not been invited. Be-

sides, a certain severity is used which could easily provoke their dislike (ii. 3 f.; iii. 7 ff.; vi. 4-8; x. 26-31), etc. **Word of exhortation**, encouraging them to constancy of faith and warning them against apostasy. **For . . . in few words** (1 Pet. v. 12), is not urged as an apology for any harshness or severity, but as a ground to bear patiently the exhortation. From consideration for them he has abridged the discussion as much as possible.

Our brother, not the author's, but brother of the congregation and the author, assuming the joy which Timothy's release would give to them as well as to him. **Set at liberty**, discharged, either freed from captivity (Acts xvi. 35), or acquitted of a charge (Acts iii. 13; xxvi. 32), or discharged from an official mission. This allusion cannot pass as evidence of Paul's authorship. It is simply asserted that the writer will visit them "as soon as Timothy comes." So DEL., who for **if he come shortly**, renders "if he come sooner than the date at which I purpose to set out" (19). There is apprehension of hindrances or delays. **I will see you** (Rom. i. 11; 1 Thess. ii. 17; iii. 6, 10), etc. The Epistle closes with a general salutation like Rom., 1 and 2 Cor., Phil., Col., 1 Pet., 3 John, etc. The form is unique, making special mention of **them that have the rule**, whose authority had been compromised (17). **All** may be emphatic. **All the saints**, allowing no exception (xii. 14), the whole church, which is the communion of saints. **They of Italy**, not residents in Italy, but natives of Italy. Italian Christians, probably companions of the author in exile, send greetings. **Grace be with you all**, the final blessing, as in Tit. iii. 15, simpler than the ordinary benediction. The benedictory intercession seeks for them "the grace" which justifies and sanctifies and glorifies, which begins, develops and completes our salvation. Amen.

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